Im Distant Lands. Spiritual Science, and

Interesting Narrative of Travel and Experience by Loie F. Prior.

land, turning my face once more tow-ard the West. Not traveling alone this time, however; my eldest daughter, who has been in poor health for the past three years, with her infant child, were my traveling companions. We left Seattle at midnight for Vancouver, B. C., where we were to embark on H. M. S., Aoranyl," for our long voyage across the Pacific. Although the hour was late, there were many dear friends at the wharf to wish us "Bon voyage." We will never erase from our minds the smiles and tears, interblended, which our dear ones did not try to hide, as our boat. pulled out in the stream. Although we have promised to return in two years, who can tell how many of those dear faces will be seen among those who come to give us "welcome home?" We know, though, if we never clasp hands again, on earth planes, there will be a reunion sometime, when life's pilgrimage is o'er, on the spirit plane. What a comfort to know that we will meet and know our own loved ones there!

We reached Victoria, B. C., early the next morning, and spent the day there going about the city, and visiting friends. The day was dark and glicomy, raining all the time, so neither one was sorry when the hour arrived when we must continue on our way. Leaving Victoria at night, brought us to Vancouver early the next morning, where we got our first and only taste of winter for 1907. The mountains round about were covered with snow and a cold wind blow-We remained two days in Vanconver, owing to something having gone wrong with the machinery of the "Aoranyi," and spent the time in forming some idea of the British Co-lumbia city. At 2 p. m., Dec. 7, we were outward bound. What awaited us we knew, not; it was well that we were in ignorance, for our hearts, sore and sad. I am sure would have failed us, had we known. Our ship barely rounded Cape Flattery until it was being bu ted about by a strong gale, blowing from the southeast. For five days and nights we were tossed about, much as a child does a ball; (the only sensoned sailors could keep their feet on deck, while everything had to be shock felt from one end of the vessel to the other, and we poor women wondering if the ship would right herself or not. The old Pacific can be learned by experience. When the storm abated, we were sixty miles out of our course, so the "skipper" told us, and we had to take his word for for the unmarked seas look all would be only a dim memory of the alike to the unitiate. Ah! that great past.

How quickly ship's attire patient all were for the port doctor to come on board, that we might be declared "out of quarantine." one has had more than a week of ship's fare, he is anxious to know what land stuff is like.

We were to remain at Honolulu for twelve hours, long enough to get dinner and to see the city, if you went about it in the right way. first thing we did was to hire a motor car. Being whizzed about through shady streets, along the sea shore, and to extinct volcanoes. When you visit Honolulu for the first time you exclaim. "How beautiful!" When you next pay a call, you feel that you going all day and far into the night. would like to spend the rest of your days there, doing nothing, just listen- get a surf bath, he may go to Manly ing to the soft speech of the natives. eating fruit, and gathering flowers. How softly could life's river flow along in such environments?

For three hours we were driven from place to place, getting a splendid view of sea and islands from the highest point above the city. Then back to the hotel "Moana," where we had ers. an excellent dinner, nicely served by soft stepping natives. Light, palms, flowers everywhere. It did not require a great imagination to think you were in fairyland!

After dinner a moon-light drive was just the thing, so with a "honk," honk, 'we were again off. I really spirit of enchantment, found in Honohills, to ever abide with him, he hould drive about when the moon is at full, and if for guide he has Mr. stories of the islands, his pleasure is increased, for has not Jim Quim been there for more than thirty years? Does he not speak like a native? town clock was chiming ten-thirty m.) and we perched on the top of the "Punch bowl," a large crater looking down upon a sleeping city which, with its many electric lights gleaming, seemed but the reflection beneath us of the starry heavens

How we longed to remain there, to How we longed to remain there, to with nature's laws. The spirit world give full play to the romantic fancy, is so near us that it is not one step that time and place called forth! from death to life everlasting. But—the "Aorangi" was sailing at is, no such thing as creation. This life midnight, and there was a dear little is our first existence as personalities, girl sleeping peacefully in her cot on and we will always remain personal that ship, while her mother and beings. Man is the highest intelligrandmother were "gadding about"— gence in existence. There is no forthat must not make the long voyage to Australasia alone; so with a sigh in our hearts we said, "Jim Quim, you must take us back to the boat." Ah, the ride down the mountain side, in the clear moonlight, with the sweet fragrance of fruit and flowers all about us, the soft call of night birds, the chirp of insects, the night sounds The sweet enchantment of it all will ration.—Coleridge,

On Dec. 4, 1907, I again said ever hover about us. Sad faces turned to the shore, when our ship was again under way, and I said, daughter's words, "Mother, let us come to Honolulu some day, when your work is done, and make a home!" What a beautiful ending it would be, after years of contention and strife, to rest, waiting for the call "come up higher," there in the fragrance, the peace, the quiet of Hono-

> The days went slowly by—nine of them—what trying days! We were in the tropics;—the sun heat hot upon the waters, which reflected back the heat, day and night were like hot blasts from a furnace. We all looked anxiously for some sight of land, our patience rewarded on Christmas day; yet we were disappointed, for we did not find Sura, Fiji, as interesting as we thought it would be. Having seen pictures of the Fiji islanders, we thought we would find them an interesting study, but has grown to be, at Sura, but a black edition of his English brother whose servant he is, white linens and all. The Fijian is a picturesque fellow, when seen at a distance or in books, but very disappointing at close range. Sura is a pretty spot, truly tropical, a little too much so on Christmas day. You who spent the Yuletide in the Northern hemisphere can imagine how strange it is when celebrated in the Southern hemisphere, with the themometer ninety-four in the shade. Imagine trying to eat "Turkey and fixin's" un-der such weather conditions!

We remained forty hours at Sura; as both the 25th and 26th of December were bank holidays and the natives refused to work, our ship had to "lay longside" that hot wharf, waiting for coal and provision. Even the hotels were on strike; they refused to serve the ship's passengers, although we had money burning holes in our pockets. "It's a holiday; we will not open;" it was by merest chance that we were able to buy postcards. How glad all were to say "good by" to Sura. The coral reefs have been passed safely-again are we on our way; chairs are put in shady corners, books brought outfor nine days more ere we stop at our first post of call in Australia Brisbane which place we reached Jan. 2, 1908. A hot wind was blowing, dust flying down;") crash, bang; a and we were tired, so the day was not pleasantly spent. Two days more on the sea, off for Sydney. But one of the worst experiences was ours. We caught a costal storm, the "Aoranyi" got a worse drubbing for thirty hours than she did in the five days' gale So when Sydney Heads at last came in view, it was with thankfulness in our hearts we felt that soon the voyage

We remained three days in Sydney, expanse of waters!

We remained three days in Sydney, then set sail for Wellington, New Zeasight was gladdened by "The Jewel of land, where I found Mrs. Georgia the Pacific." Hawaiian Island coming Gladys Cooley doing excellent work for the Spiritualist Society, and mak was changed for street dress! How im- ing many friends for herself. At each of the meetings conducted by her the hall is filled by an interested audience, and her lectures are helpful and

I remained in Wellington, two weeks, left my daughter there under the care of an excellent physician, and returned to Sydney, where I commenced my work the first of February to packed audiences. Although it is very hot in Sydney at present, one can situated on the southeastern coast of Australia, where is to be found the most beautiful harbor in the world; and there are boats.. little ferry boats to points of interest. If one wisher or to Cogee, where the sands are white and clear, and the breakers roll playfully upon them; or he may go on a trip to the Blue mountains, where he finds the gum trees in their striking individuality; or up the Parammatta river for many miles, where he sees native Australian birds and flow-

I am making my home with Mr. and Mrs. Burwood, a few miles out of Sydney. My host and hostess have long been Spirifualists, and are true friends to all mediums; their doors stand ever invitingly open. Would that we had a few more such noble souls, ever willing to extend the hand of helpfulness.

There are many Spiritualists in this part of the world, and as the spirit of discontent has entered the churches, I expect to remain another month in Sydney, when I'll go on to some other part of this little known conti-

LOIE F. PRIOR. 126 Wellington Parade E. Melbourne, Australia.

Nature Supreme in the Estimation of Columbus Wells.

Nature is infinite, supreme; everything in existence belongs to and is a part of Naturer The boundless spirit world is all natural, and in accord gence in existence. giveness of sins, for there is no power

to forgive. If the above is Atheism, I am a profound Atheist.

COLUMBUS WELLS. Laporte, Indiana.

In wonder all philosophy [say religion began, in wouler it ends, and that seem to emphasize the stillness, admiration fills up the interspace; but breaking on our ears, and the flitting the first wonder is the offspring of ig-of shadowy figures along the wayside! norance, the last is the parent of ado-

Spiritual Scientists.

Trenchant Thoughts for the Careful and Critical Consideration of Thoughtful Spiritualists.

Behold, the Harvest is Ripe, but the Laborers Are Few."

The university of to-day is a prototype of the church of the future. Education is the hope of the world. The printing press has made possible

the kingdom of Go(o)d on earth. Specialism and special education is the order of the day, and the specialist of to-day by educating himself along certain lines, and by the aid of special apparatus and instruments, is able to work out the problems for the benefit of mankind that was impossi-

ble in the old way.

The world is tired of theory and wants practical things that will benefit the individual and thereby humanity. Thus the Young Men's Christian Association has become an organization that is ever respected not only in America but all the world over. has become so, however, not on account of its religious teachings, but because of its practical, social, uplift-ing work, and in teaching the practical things the young man wants to, and rightly ought, to know, and which the dreaded scourge, tuberculosis, as are of vital interest to him; therefore, well as the disfigurment and cripples it is growing, and is respected all over the world, regardless of creed or dogma, while theoretical, dogmatic

man-made religion is on the wane.

The missionary says: "I cannot interest the Chinese, or Indians, or African in my Christian religion, but if I can get a medical man to open a dispensary and thereby minister to his practical needs, which I know he apreciates and will welcome, and then I will be able to wedge myself and my doctrines slowly in with the practical, and finally force myself and my doctrines onto him. Hence medical missionary training schools are flourishing all over the world."

Human beings are much alike, and many of us are not far removed from savage instincts; and traits. Our wants and appreciations are much

Seventy-five per cent of London's population, fifty per cent of that of New York, and about thirty-three per cent of that of Chicago are treated at the free dispensaries. Most of those who attend these dispensaries receive no benefit whatever, because their real ailments cannot be reached by drugs, but could be reached by teaching them where the fault lies. Most of them are poor, ignorant people who ought to be taught how to live proporly, but this the dispensary naturally cannot do. Here, then, to some extent the Christian Scientist and the Christian Psychologist are finding a field which they poorly occupy.

A practical hygienic religion, however, could do much to help make life pleasanter for these, poor souls, by teaching them things they ought to know and thus relieve them of this burden and teaching there how to maintain good health.

The Congress of mothers, and the increased interest in eugenics is filling a much neglected field, but it can never accomplish the results it should until it is divided into smaller units, and until it educates the individual mother. President Roosevelt recognized this principle when in his ad dress at the Congress of Mothers in Washington, D. C., a few weeks ago, he said that the only hope to do work at its best was along the lines of

special and individual education. The Church of the Future must aim to do practical things, and do these as they are worked out by special lines of education. Not on sust she do practical things to lift up and help along by practical education; but she must encourage and aid science in every way that she can, for science is only a classification of corelated facts, which occur in nature, and system and order are methods that rule the world. The scientist aims to "hew to the line, let the chips fall where they may," and his aim, therefore, must be towards perfection, and he usually comes very near hitting the

mark he aims at. The appalling ignorance that is displayed everywhere in regard to the laws of health, plainly shows that there is a field here that must be occupled, sooner or later, by some socioreligious organization. True, medical science has long since decreed that the highest good it can do to humanity s the teaching of preventive medicine and hygiene, but practically very little done along these lines outside of the

The Jews started with a SPIRITU-ALISTIC-HYGIENIC RELIGION, but they did not live in an age of science. and hence very naturally they drifted into ritualism and superstitious mysti-

In our age, however, it is different. Practical things are wanted and en-couraged. Crooked paths are made straight. Difficult problems are made plain.

This is an age of criticism, au age of investigation, an age when the old, impractical things must give way to the new, modern and practical things which benefit mankind, and therefore they are appreciated and encouraged by humanity.

Science has worked out many problems of hygiene, and since the knowledge of bacteriology and pathology play such important parts the llaws of health, the stimulus to recognize and study preventive measures has become greater than ever, then she will become triumphant and practical.

The CHURCH OF THE FUTURE must not only keep closed in touch with science in every way possible, but she must also aid science whenever and of practical benefit to humanity, but the spiritualistic part must also be made must also aid science whenever and of practical benefit. Aftest or pressure wherever possible. There must be no from level to have a second whenever possible.

conflict. It is disastrous to those who oppose science. There can be no conflict, because truth never changes Practical ideas must be worked out for the benefit of humanity, and this requires concentrated effort. Truly

Science says that a human being cannot die of old age before it is one hundred and fifty years old, and yet twenty per cent of human beings die before they are one year old; twentyfive per ent of human being die be-fore they are five years old; fifty per cent of human beings die before they

are twenty-five years old.

The majority of the causes of death in early life are from pure ignorance, and could be prevented by educational methods that would prepare and edu cate the mother and father for the high calling of parenthood!

Millions of men and women are in habiting poor, frail, weakened bodies for no other reason than that the parents did not understand the principles of child nutrition and hygiene. Practically every case of fleath from that it leaves in its wake, such as

hump-back, hip-joint disease, as well as other forms of bone tuberculosis, could be prevented, and are standing reminders of ignorance that could be and should be avoided. The highest medical authorities to-

day agree that the question of as-similation, together with the quality of food, solves the problem of the treatment of tuberculosis in its early stages, and yet observe if you will, in the majority of individuals, the essential elements of assimilation and mastication, which are the teeth. These God-given organs are abused by the ordinary individual, until they are de-cayed and useless, and the gums bleeding, sore and spongy, and the mouths, therefore, unsanitary, unhealthy and harbor the most virulent dinds of disease-producings germs. Practical education in this field is ery much needed.

The mother must be shown that it not an offended delty, but impure or improper food that makes her child sick, and that fresh air is not the cause of her cold, but the damage from the foul, vitlated, polsonous air from the filly ventilated room she lives

The man must be taught that his ired feeling is from the premature lecay of his arterial system, from the use of alcohol. tobacco or other abuses which he could and should avoid, for 'a man is just as old as his arterios." The very latest medical opinion now is that practically all forms of heart trouble, are caused from germs that gain entrance through the mouth, and

could, of course, to a great extent, e prevented What a vast field, teaching practical things that would benefit humanity, opens up in this one department of preventive medicine alone, which can only be reached by ap organization that will come close in contact and re-

ceive the confidence of poor ignorant humanity. The world wants a PRACTICAL RELIGION that will save the ignor-ant, by teaching them how to live, and future unborn generations will bless the founders of such a feligious sys-

Scientists and philosophers frequently point out the way that, if followed, will bring rewards. Metchnikoff, head of the Pasteur institute, and acknowledgedthe world's greatest living scientist, believes that man ought to live until the instinct that ne wants to die comes upon Alas! How few. reach that goal. Lodge, the greatest living philosopher, believes that we are on this earth clothed with its elements for the purpose of gaining experience and for educational development. If these theories are very nearly correct, then one of our chief aims in life should be to receive such practical education as possible, and to endeavor to obey the laws of health so that we may live long and gain the experience that goes with long life. What a vast field for a hygienic religion opens up along these lines, if these things are

The scientists of Europe are now beginning to turn their attention to the Spiritualistic problems, and sooner or later it is hoped they will bring practical results out of the present chaos, and make known its laws and then these must be taught so that each individual may know and under stand them, and then apply them in his daily life. As it now i these things unreliable and the diversity of its teachings is such a conglomerated mass, that most people are disgusted with it, and prefer to keep out of it altogether.

Thinking people, however, are convinced that the foundation of all religions is one and etile same, viz. Psychic, metapsychica or spiritistic phenomena, but that it now holds and always was unreliable (perhaps because we do not understand its laws), and that it is constantly preyed upon by the charlatans and pretenders, but if carefully studied by intelligent men, over a series of years, and its laws be discovered (fust as chemistry, electricity and impdern medi-cine are now being studied), then I am confident that great benefit to hu-manity will be derived therefrom.

Not only must hygiche and preventive medicine be taught and made

Don't train your guns on Jesus and the Bible, nor on Rome, Till you clear away the rubbish lying

loose around your home.

For the world will only measure by the things they hear and see, And will not endorse the shadow of the folks we claim to be.

Don't storm around the threshold of the church and curse the creed, Till you formulate and fashion and

produce from better seed, Something free from fraud's pollution something that can stand the test; Just present the very purest and the world will do the rest.

Don't paw the air in ecstasy at scandal in the church,

Till you know you are above it, an 'tis clean around your perch.
Don't criticise a brother for kowtov ing to a Pope,.
When you blindly follow sirens dow the everlasting slope.

Don't glory in the downfall of a mortal, though a foe, For you'll find Fate at the throttle with his freight of human woe, and you cannot tell what momen your own trestle work may break, and with that same brother morta

you your fatal tumble take.

Don't climb so high the mountain o your personal conceit That you think you have the only an

the safest higher seat, Lest a zephyr of true justice, softly whistles 'round the base and removes the false foundation with a true and easy grace.

Don't burst your shell with thinking that in knowledge you have all, When in fact, in truth and wisdon you have just begun to crawl,

and forever out beyond you there always more to learn; Don't forget this planet doesn't or your human axis turn, DR. T. WILKINS.

BOGUS SEANCES.

Repeating the "Lord's Prayer," and Singing "Nearer, My God, to Thee."

To the Editor: Your letter of in-quiry regarding Chauncey Britten beng caught when posing as a material

izing medium, came duly to hand. He was caught all right. He quite smooth in his work. He was giving a test seance that night. The test was: "To sit with his feet in a dish of flour, and with his hands full," and thus fixed the seance began. He had us repeat the "LORD'S PRAY-FR:" and then sing ! Nearer, My God

to Thee."
Before he went in the cabinet he said that maybe he would not get more than one form, and maybe he would get five or six; so when he showed the first one he was caught. He had some black mosquito netting on for his hair, and some old faded netting fixed on for whiskers, and the make-up looked real enough, too, with the light turned down. Well, when, he saw he was caught he said, "This am a fake, and the one I learned of was a fake, and all materializing me diums are," but that don't make that

statement true Chauncey Y. Britten and Clarence Britten are two different persons Clarence has given four seances at my house, and I think they were genuine F. W. WACK.

Battle Creek, Mich.

WHILE HIS WORK IS BEING DONE.

He merks praise who bravely tries To win the rights that worth may claim.

To reach the ladder and to rise, Lured on by fortune or by fame If while his work is being done Is graced because he labors there, If, pressing onward, he is fair Through all to those with whom he

-S. E. Kiser.

just as reliable as a telegram is today. Warnings, advice and consola-tions, if given, must convey the same as laws in chemistry, electricity or bacteriology.

Under the old system of the Jews, Egyptians and Greeks, the priest was the logical physician, and I firmly believe that neither medicine nor reli-gion will give their best to humanity until the same rule will again be operative, and the priest-physician will be dominated by desires other than dollars and personal advertising. This, however, can not be brought about until medical science has achieved still greater success, and until the basic principles of religion are scientifically studied and its laws understood; meanwhile the organization which comes nearest meeting these requirements is the one which will do the greatest amount of practical good, and is therefore the one which will meeting the practical requirements of meetings the practical requirements of

A thorough training in the fundamental principles of anatomy, chemistry, physiology, bacteriology, and cause and prevention of disease, is necessary for the future teacher as well as the knowledge of the princi-

ples of religion. Such an organization or religious system, would gain a hold not only in this land, but like the Y. M. C. A. would be commended everywhere and its founders blessed as well as the practical benefits appreciated by men and women all over the world. Such n religion must necessarity keep close to: and encourage, scientific methods, Such a religion should necessarily be called by its proper name, which would naturally be "SPIRITUAL CIENCE," and its followers SPIRIT-UAL SCIENTISTS.

DANIEL S. HAGER, M.D. Chicago, Ill. Soft is the music that would charm forever.-Wordsworth.

The Two Memories.

The Mortal Memory and the Spiritual Memory.-An Address by Alartsa, to the Readers of The Progressive Thinker.

On one occasion not long ago when communicating with my guardian spirit through that excellent medium, Mrs. M. T. Longley, I was told that when asleep I visited the spirit world and associated with my spirit friends and participated with them to some extent in the occupations of spirit life.

Later I asked why I did not remember when I awoke what I had seen or experienced in the spirit world when my mortal body was asleep? I asked also if I had two memories? The reply was as follows:

"In Dreamland-a real land-thou dost gain soul experience; faint flashes might perchance come to thee in moments of the earth expression: but thou art then outside of the vibratory force that encircles and enthrills thee when bodily sense is wrapped in sleep. Thou must gradually ascend to that vibration as sleep grows more profound with the body; thou art then in another world. On returning to earth thou dost descend to a lower rate of vibration, thus the soul fails to register its experiences upon the physical brain. There is a memory of the mortal and memory of the spirit. The later-higher-can review, contain all essential elements of the lower; the mortal mem-

ory cannot sustain or contain that of the spirit." After this spirit had finished writing, Spirit Pierpont added a postscript to the letter recommending me to get the book, "The Mysteries of Sleep," by John Bigelow; for he said that book would explain further about the two memories. I got the book and found very much in it that enlightened me upon the subject of the Dual Memory, I will now read extracts from the book. First, I will give you extracts from Swedenborg's Arcana Celestia, published about 1758:

"It is scarce known to any one at this day, that every man has two memories-one exterior, the other interior; that the exterior is proper to his body, but the interior proper to his spirit. Those two memories are altogether distinct from each other; to the exterior memory, which is proper to man during his life in the mortal world, appertain all expressions by language; also all objects of which the senses take cognizance, and likewise the sciences which relate to this world; to the interior memory appertain the ideas of spirit, which are of interior sight, and all rational things, from the idea whereof thought itself exists. That these things are distinct from each other is unknown to man, as well because he does not reflect thereupon, because he is incorporate, and cannot so easily withdraw his mind from corporeal things.

"Hence it is that men, during their life in the body, cannot discourse with each other but by languages distinguished into articulate sounds, and cannot understand each other unless they are acquainted with those languages. The reason is, because this is done from the exterior memory, whereas spirits converse with each other by a universal language distinguished into ideas, of their thoughts, and can thus converse with every spirit, of whatsoever language or nationhe may have been; because this is done from the interior memory; every man, immediately after death, comes into the comprehension of this universal language, because he comes into this interior mem-

ory, which is adapted to his spirit. 'The speech of words, as just intimated, is the speech proper to man, and indeed, to his corporeal memory; but a speech consisting of ideas of thought is the speech proper to spirits. It is not known to men that they possess this interior memory, because the memory of particular or material things, which is corporeal, is accounted everything, and darkness that which is interior; when, nevertheless, without interior memory, which is proper to the spirit, man would not

be able to think at all.

"Whatsoever things a man hears and sees, and is affected with, these are insinuated, as to ideas and final motives or ends, into his interior memory, without his being aware of it, and there they remain, so that not a single impression is lost, although the same things are obliterated in the exterior memory; the interior memory, therefore, is such, that there are inscribed in it all the particular things, yea, the most particular, which man has at any time thought, spoken or done; yea, those which have appeared to him only shadowy and with the most minute circumstances, even from his earliest infancy to extreme old age; and man has within him the memory of all these things when he comes into spirit life, and is successively brought into recollection of all of them; this is the BOOK OF HIS LIFE, which is opened in another life, and according to which he is judged; all final motives or ends of his life, which to him were obscure; all that he thought, and likewise all that he had spoken and done, as derived from those ends, are recorded, to the most minute circumstances, in that BOOK OF LIFE; that is, the interior memory, and are made manifest before the angels, in a light as clear as day, whensoever the Lord sees good to permit it; this has at times been shown me and evidenced by so much and various experience, that there does not remain the smallest doubt concerning it.

"Men, during their abode in the mortal world, who are principled in love to the Lord, and in charity toward their neighbor, have with themselves and in themselves, angelic intelligence and wisdom, but hidden in the inmost of their interior memory; which intelligence and wisdom can by no means appear to them before they put off things corporeal; then the memory of particulars spoken of above is laid asleep, and they are awakened to the interior memory, and afterwards

to the angelic memory itself.

"A certain spirit, recently deceased, was indignant at not being able to remember more of the things which he had knowledge of during his earth life, sorrowing on account of the light which he had lost, and with which he had formerly been particularly gratified; but he was informed that in reality he had lost nothing, and that he then knew all and everything which he had ever known, but that in another life it was not allowable for him to call forth such things to observation; and that he should be satisfied to reflect that it was now in his power to think and speak much better and more perfectly, without immersing his rational principle, as before, in the gross, obscure, material and corporeal things which were of no use in the kingdom to which he had now come, and that those things which were in the kingdom of the mortal world, were left behind, and he had now whatever conduced to the use of eternal life, whereby he might be blessed and happy; thus that it was a proof of ignorance to believe that in another life there is any loss of intelligence in consequence of not using the corporeal memory, when the real case is, that in proportion as the mind is capable of being withdrawn from things sensual and corporeal, in the same proportion it is elevated into things celestial and

spiritual." Comments as follows on the foregoing by the author of the book, "The Mysteries of Sleep:" "We find in the passages here cited, "First. A recognition of the existence in man of two mnemonical functions, each quite distinct from the other; one which takes note of all our thoughts and acts, having an apparent bearing upon our external or phenomenal life in the mortal world; the other, which not only takes note of those events, but which takes note also of the moral quality, of the ultimate end in which such thoughts or acts

'Second. That while some of the impressions which are recorded in what Swedenborg calls the external memory are ultimately obliterated, all which are recorded in what he calls the internal memory remain, even to the most minute particulars and shades, from earliest

infancy to old age, and are absolutely imperishable. "Third. That as in the spiritual there are no limitations of time, space, or sense; all communication is, not by the language of words, (Continued on page

ANOTHER **OBJECT** LESSON.

We present the Spiritualists of the World this week another Object Lesson of intense interest, illustrating the important fact that a great deal presented by alleged mediums as spirit phenomena has no foundation in fact—having no connection whatever with the Spirit World. It is an appalling lesson to know absolutely that whenever a "spirit" has been grabbed at a "materializing seance," the same has proved scientific discrimination is not always to be the "medium" or a confederate dressed in the Garb of Deception, prepared expressly for the occasion. There has not been a single size, however, in this Introduction, is that the exposure of things at Lily exception to this during the last fifty years. Dale is not gratuitous assault on the Under these circumstances, Spiritualists, drape your house in mourning, and wear crepe on your arm, as Emblems of Sorrow that the GRANDEST, HIGHEST and HOLIEST TRUTH in the world has been so badly defiled by "phenomena" that have no connection whatever with the Spirit World.

The American Society for Psychical | We believe that Mr. Carrington's Research is composed of distinguished analysis of the manifestations given -those who stand high in the es- through various mediums at Lily Dale, timation of the general public and will result in GREAT GOOD not only who are EXTREMELY ANXIOUS to all the camps, but to the CAUSE that SPIRIT RETURN in its various phases shall be proved TO BE TRUE Progressive Thinker has championed in all respects. They are typical investigators; -quiet, unassuming and gentlemanly, they are investigators who should be welcomed by every me-

The result of Mr. Hereward Carrington's investigation at the Lily Dale camp has not come like a CLAP OF THUNDER on Spiritualists, for by many leading minds in our ranks artificial toggery, and those who have it was expected; nor is the result a been exposed in that manner have particular blow at this exceptionally popular place of resort, for nearly all women. the camps have been afflicted to a certoin extent with bogus phenomena, that has been heralded to the world Dale, we give the following from the

whost Stock Took a Drop.—Man Who spirits were at a discount. Months Comes to Sudden Grief.— low that only the dimmest light was Whiskers, Etc.-Husbands of Inter- the curtains of the cabinet, and waitested Women Take a Hand at Se- ed for the "spirit" to move." ance .- "Medium" Confesses.

Spooks, ghosts, and other supposed inhabitants of the other world took shape in the form of blasck gauze whiskers, an extra pair of black socks, white pocket handkerchief, and a wild scramble Sunday night at the home of Fred W. Wack, 104 Illinois when Chauncey (Chan) Britten, who lives near Goguac lake, was exposed as a Spiritualistic fake by a company of men who attended the 'test meeting" for that purpose.

Britten, who has claimed up until Sunday night to be a Spiritualist medium, has been holding meetings at the Wack home for the last four months, usually appearing there two nights a week, generally Wednesdays and Sundays. Many of the women living in the east part of the city were regular attendants at the meetings and had become so firm in their belief that Britten was a "materializer" and that spirits existed, that they were afraid to walk about their homes in the broad daylight.

Their husbands noticed the state of affairs, and consulted with each other as to what they should do. They believed Britten to be a fake, but some of them had been convinced that he was doing what he claimed to do. However, it was decided to call at the Sunday night meeting and investigate Britten's methods. W. W. Brown, Guy Wells, John Coney, Rule the flour would be covered. He had Seeley, Herbert DePeel, C. W. Shuman, C. M. Walsworth, C. W. Tuttle and M. Loomis composed the party chief to resemble a collar and shirt that attended to make the investiga-

Showed He Was No Fake.

Forty persons were assembled to see the tests made, and the investigators took two front seats near the curtains which Britten had hung over a door of another room. Each one who attended dropped fifty cents at the door and all awaited the coming of the alleged medium in fear and trembling.

Britton appeared about a quarter after eight, and immediately prepared to conduct the test. He removed his shoes and stockings, sitting in the nounced his intentions of carrying out fake, he secured a large lard can cover and filled it with flour, taking, it into the room which he was using for his "cabinet." Here he put the lard can cover on the floor and stepped into it, at the same time filling his hands with the flour. This he stated would prove that he would not move from his tracks as the flour would show.

Then the test started and quick action resulted. Things were doing and when the smoke cleared away

· Sant.

Investigation of Mediums.

Proceedings of the American Society for Psychical Research.—Lily Dale.—Introduction by James H. Hyslop.

Mr. Carrington gives below his account of an investigation into the phenomena that are alleged to occur, from year to year, at one of the most ed in the ethical and social work of distinguished of the Spiritualistic the world as in a future life for perip the cudgels against the system which the believers in Spiritualism ac-cept. Such places simply invite invesigation by the very claims they make. Perhaps they would not have invited it a quarter of a century ago, but now that the English Society has published o much evidence to sustain some of the older claims, it has become necesessary to determine what is true and what is false, in such places, where as much respected as it should be. This investigation offers an oppor

tunity to say some things which would not be provoked by the ordinary drift of human discussion; and especially in the phenomena which are here the subject of criticism. The letter of. President Warne on the matter, which Mr. Carrington embodies in his report, is ample indication of what the best Spiritualists desire to see effected. No reflection on their beliefs and motives is here expressed or imompanies, and apparently must accompany, the methods which have this very exemption from direct sympathy and interest in the frauds assowhole problem which faces the adher-

Spiritualism has, of course, been a concession to the scientific spirit, in than to those which have some promso far as it claims to give evidence of ise of interest. The methods of Spirsustain its allegation, it has thought it a duty to give "demonstrations" of its doctrine as a part of its regular work. At first its meetings and exercises were little or nothing else than elements of regular church worship, the traditional mode of establishing with other religique efforts the duty personal conviction. But as a sytem of personal and social ethics, they will t has come to the parting of the ways. It insists that it is a scientific religion. But an examination of its claims seems to indicate that it is neither science, nor religion. Its methods, at least in public, are not those of science, and its ethical work has not

been that of religion. more orthodox religions have graduand social work as a primary function of the church, and have more or less abandoned or modified their creeds. In this they have returned, in some respects, to the ethical ideals of their his intellectual belief of a future life. But after first abandoning his social ideals they fought long for theological are left without any excuse for existby the early teachers. This recognition of its ethical duties is the one ports this faith is the inertia of traconfidence in an ethical ideal than it lent medium, and I shall only insist last is another matter; for in all shall not throw stones. ages ethical conceptions, in the long This is not an apolog them. Seeing this, and intent upon assuring the first condition of a spiritual ideal of life, the Spiritualists, from the time of Swedenborg, have laid stress upon the proof of a future life, and while few of them have followed Swedenborg into a dogmatic and unprogressive dependence on authority, they have yielded to the temptation to concentrate their main efforts on a problem which does not belong to religion as an ethical institution, but to science as an investigating agency. The result has been the hegiect of both the individual and ... the social ideal of a spiritual life. In accepting. the challenge which science has always issued against religion, to produce evidence of a future life, it has forgotten the primary object for which that belief has existed; and, in seek-ing the consolation which the belief

sects that it aims to displace. The great error has been in the effort to combine science and religion in a manner in which they will not fit. Science has its place and methods, and religion has its. But we cannot combine the ethics and aesthetics of a ritual with the dirt and dust of the laboratory. The refinement, symbolism, and emotional, moods of a ritual hardly consist with the confusion and laboratory methods, which can never be carried on in public. The demands for the sensational only result in developing frauds to excite the wonder ists need to learn is the duty of re-

done this long ago; if they had care-

and a committee of the second

the state of the s

affords, it has become as distorted in its perspective of life as any of the

hose of science. Unless it takes up the practical and ethical functions of a religion, it will be beaten by other of the future is a reorganization of religious methods in respect to creed, while they continue the social and ethical work that the age has forced troversy. Science must be left to its task of estimating evidence, and when this is done, and done by the Spiritualists, they may be sure of their tripresent methods.

> Into Alleged Spiritualistic Phenomena Witnessed at Lily Dale, New York .- By Hereward Carrington .-Sec. 1-Spirit Photography, Trumpet Seances and Slate-writing. For a number of years past, those Spiritualists who could afford

'The Cause," and have the opportunity of personally testing the numerous the camps like flies about a honey comb. In this manner it is possible to try to reach them; and it is, of course tings (from \$1.00 to \$2.00, as a rule) and enable the mediums to add to their reputations. When famous mediums go to such camp meetings, they are literally besieged with persons asking for sittings, and they can give a sitting every half hour during the day, as well as seances in the evenings; and in fact many of these mediums do so. One would think, a priori, that, were their mediumship genuine, such continued wear and tear would soon exhaust the medium or his nower; yet such does not seem to be the case—some mediums giving from twelve to eighteen sittings every day (for slate-writing, e. g.), besides seances two or three evenings each week,-which are attended by ten to thirty sitters,—at one dollar per head. Such being the case we might naturally suppose the best medlums would be drawn to the camp meetings .- they having far more opportunity for money and fame-making than if they were to remain in their native town; and, though there are doubtless many inferior and little known mediums who go to such camp meetings, still, the majority of them may be taken as representing the best of their kind that can be found or brought together for purcoses of investigation. At least we may with justice suppose that what results were obtained from these mediums would be representative of results obtained from mediums as a class anywhere else. Especially is this true of Lily Dale,—the best and apply to all similar camps,

most aristocratic camp in the States, -and the best known. Whatever conclusions might be formed from a study these mediums would probably It therefore became a matter of very great interest to ascertain, as far as possible, the average level of the scientific spirit present in a camp of this character, in order to ascertain so far as possible the valuable of the testimony coming from the camp visitants, and the character of the average medium who frequents it. An investigation of this kind would not, of course, affect the character of all other mediums—favorably or other-wise—but would rurnish a clue to the character of phenomena generally witnessed; and, if certain well-known mediums were present, would at least afford an opportunity for testing their powers, and the genuineness of the phenomena observed through that mediumship.

secretary, that some systematic and thorough investigation should be made, to detrmine, so far as possible, the nature of the phenomena at Lily Dale; and I—as one of the Council—was asked to undertake the investigation of the phenomena occurring in that camp. Accordingly, I spent the greater part of two weeks at Lily Dale (from Aug. 3 to 16, 1907), carefully investigating every medium of note there, and having several sitting with certain mediums, where the case or the results seemed to warrant such prolonged inquiry. The results of this investigation I give below. Let me first, however, give a very rapid

and management, in order that the reader may feel a certain familiarity with the camp which he could not otherwise have. surrenged by evidential aspect of the problem to science, and for their own moral benefit foin the other pracsketch of Lily Dale -- its surroundings tical efforts in the world, to redeem its evil tendencies. It is quite as easy to be selfish about a future life

Lily Dale is situated about sixty miles south of Buffalo, New York, and consists solely of the station, a couple of hotels, a few farmhouses, and the 'Assembly Grounds," of some acres,—containing the hotel of the assembly, a library building, several smaller halls, a large auditorium (seating, perhaps, two thousand), and a number of small cottages, rented either to visitors, by the season, or to mediums,-in which case one room would be promptly converted into a 'seance room." and the window nailed and boarded up for the rest of the season,—effectually shutting out all fresh air thence forward! One would pass such cottages at night, and hear issuing from them, anything but me-lodious sounds,—the house itself dark, shadowy, and closely boarded up. Lectures are usually delivered in the big auditorium twice daily; while all the mediums renting cottages give seances and sittings throughout the day, to whomsoever may call upon them. As most of them are busy however, these sittings are mostly arranged for in advance. I shall give an account of my own sittings with

I arrived in Lily Dale on Saturday fternoon, and found everything in full blast. In one corner of the hotel veranda was an excited group of men. discussing some problem connected with Spiritualism. Looking up, I saw sign "Philosophers' Corner' nailed to the wall of the hotel; and later 'I discovered a slate (obtained from Keeler, I understand) covered with writing, framed, and christening the corner with that name. After walking about the grounds for some time, and finding out what mediums were present, and where they were situated, I made an appointment for the next day for a spirit-photograph, and a trumpet seance, and rested the remainder of the evening. The following accounts of seances

vere written out immediately upon my return to the hotel, in each case directly after the sitting, and quently from notes made while the eance or sitting was in progress. These records I merely copy now, without change or alteration, except in a few minor details. I shall give the series in as nearly chronological order as possible, though, for various reasons, it will sometimes be better to altar this arrangement, and to give the results of my sittings with one medium (although given on different days) together-thus completing that medium's record, before passing on to consider the next case. This, I think, will be found most satisfactory. now present the following record for the reader's consideration.

Sitting With A. Norman (Spirit Photographer).

Sunday, Aug. 4, 1907. I was granted a sitting with this medium immediately upon request. Mr. Norman explained to me that he had no control over the phenomena but would obtain for me what he could. I sat on the veranda, and he brought out a large camera and two plates,—already in the slide, pre-I noticed that there was a small white chalk mark on one side of the "double-back" plate slide (a lide that holds two plates) and this side was carefully inserted foremost. Mr. Norman erased this chalk mark with his finger as he inserted the slide into the camera. The movement was very slight, and would probably have escaped detection in the vast majority of cases. However, I posed, and the photo was taken.

Next, we went indoors; the plate slide was reversed, and the room placed in almost total darkness. I was informed that "the spirits would materialize their own light" and that none was needed. This was "where the mediumship came in.' ond plate was then exposed, the cap being removed for about a minute During that minute I was informed that I should sit for physical mani festations; and the medium asked me if I had ever sat for a spirit-photographer before. Why was that question asked. I wonder? Was it mere idle curiosity, or was it in order to obtain for me, on the plate, the same faces that I obtained in the first instance-thus tending to "clinch" my faith? We cannot say. After the second exposure, the

blind were pulled up, and the sitting concluded. A request was made for my home address. This I gavegiving, however, a false name "Charles Henderson. that under which name I had registered at the hotel, and which name I gave to every medium on the grounds. The amusing consequences that ensued upon this will be detailed presently However, I was informed that I must call in a day or so, in order to look at the plates. I was to see these first, and if no results had been obtained; I was to sit again. Mr. Norman then bowed me out (after first requesting and receiving his payment) and expected me to leave. I asked if I might not see the plates developed The reply was, "No, I won't get at them to-night, anyway." I replied cautiously that I should think it would be very interesting to watch the development of a plate upon which might appear spirit faces; the answer was that these faces developed in exactly the same manner as any other faces whatever. I then replied that should like to watch the process, in order to convince myself that they were developed in the manner said and that they were not already on the plate. The result was to bring forth a flat refusal to allow me to watch the process of development. I then asked If I might bring my own plates next sitting; and that too was refused me. had to go away content with what I had. If results should be obtained, they would be absolutely inconclusive, since no tests were allowed, nor are tests to be allowed at any future sitting. Spirit faces, when obtained under such conditions, and if recognized, would be not only inconclusive, they would be farcical. It remains to be seen what the plates contain Later. I have just called on Mr. Norman, and seen the plates taken yesterday. There is only one plate, I

find, as the second exposure, made

in the dark room, was supposed to be

on the same plate as that which was

exposed upon the veranda. As a mat-

ter of fact, I know this to be untrue,

for the reason that I saw Norman

change the plate slide, after we had

taken up our positions in the dark-

(Continued on page 3.)

ened ron

m. It is more than probable.

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The Development of the Spirit

clared was his guide. George made

OF TRUTH, the CAUSE which The

That the physical phenomena in our

ranks have been in some respects

a PUTRID STREAM of trickery and

fraud is now generally acknowledged

by all the leading Spiritualists in our

ranks. There has never been in this

grabbed that did not prove to be the

constituted quite an army of men and

As an impressive preface to Mr.

Carrington's investigations at Lily

er My God to Thee." Britten closed

It did and so did the investigators.

A real bona fide spirit could never

have uttered more realistic groans

that the black whiskered shadow of

"George Bennett" whom Britten de-

.The Undoing of "Bennett."

Battle Creek Journal of March 16:

country a

his appearance just as the audience reached the last score of the first verse of the hymn, and W. W. Brown who sat nearest the cabinet door stopped short at the first word of the chorus to grab the "spook, Brown made a lunge and landed "George" right around the neck. The light was turned up, and George turned into Chauncey Britten quick that Britten was choked instead of "George"

'Transfiguration," shricked Brit-

ten.
"Transfigur— H—" yelled back C. W. Shuman, who stood near by. Women shrieked and the men who had thought Britten to be genuine in the spirit business, stood aghast. Brown and the others held Britten and searched him. On his person they found a quantity of gray and black gauze which he told them he had used for whiskers and gray and black hair. Brown held a large bunch of the false whiskers in his hand, these being the ones that Britten had worn On his feet were a pair of black socks. which he had carried in his pocket and put on in the cabinet so that worn a black sateen shirt, and over this he had folded a pocket handker-

The Faker Confesses.

necktie.

with more of the black gauze as a

The market price on real good spirits dropped to zero in a way that seemed disastrous to the personal safety of Britten. The women in the audience were ready at a moment's notice to evidence their indignation and chagrin by putting Britten's face and hair in an unenviable condition. This was not done, however, but the faker was made to tell his story and

confess his falsity.
"I found out last August," said Britten, "that I could get easy money using the Spiritualist game, and so I announced that I had discovered that the seance. To prove that he was no I could bring out spirits. I have been holding meetings here and at Charlotte for the last four months, and have made as high as \$25 at a meeting. No one knew that I was a fake, but I was and so are all other Spiritualist mediums.'

Mr. Britten claims he learned his methods of Mr. King and Mr. Riley, both materializing mediums.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth \$1.50, fully eliminated fraud from the phe-

camps in America. All that I wish to sonal and selfish reasons, they would say here is that he was not sent there with any motive of making an attack ago. But in their persistent defense with any motive of making an attack on either that organization or its creed, and that I am not now taking of frauds which sprang up after them, they have only succeeded in disgusting the intelligent classes until it will now require a longer time and much more effort to convince the world that there are any phenomena at all that deserve attention. If the Spiritualists had spent one-tenth the money in legitimate scientific investigation that they have wasted in running after fraud, they might have had something to show for it. But we have still to convince the scientific man that there is anything but fraud and delusion in the whole subject. The principal antagonists to psychic research I find among large numbers of Spiritualists, and only the skeptic has the good sense to halp it. The Spiritualist too often has no confidence in the science which he invokes or in the truth which he believes. He too readily place or its aims. I am very glad to thinks we can convert the world by exempt the organization which owns the place and conducts the meetings there from any intentional complicity in the phenomena which are here the mary duty of men is to hand the investigation and proof of the doctrine over to scientific men, and then, under the inspiration of his belief, to enter vigorously into practical work of eth-ics. It was all well enough to adopt the same general methods as the and motives is here expressed or im-plied by this exposure of, what ac-but the moment that science offered to take up the settlement of the inves company, the methods which have tigating issue, it was the duty of the kept Spiritualism alive so long. But Spiritualist to yield the matter of method to those who could eliminate dubious conditions. But instead of clated with the work, offers a reason this, it still insign on methods that for making some remarks on the do not discrinificate between the whole problem which faces the adhermost palpable frayds and genuine phenomena, but which in fact attract

more attention to spurious phenomena survival after death. It received no itualism have outlived their usefulsympathy either from the scientist in ness. They have kept the existence The result was and it that, in order to a single man who has had any respect for science. The time has come for a complete change of policy in this matter,—a suggestion which is made here, not because I, have any interest in "tests." perhaps accompanied by "in-sulrational" preaching and teaching. but because, I admit that there are Gradually it introduced some of the thus imitating some of the emotional nificance. But these facts will receive aspects of the orthodox sects. But it no credence or defense until they are has always clung to the "test" as the protected by the most careful and crit-justification of its existence and as the ical methods. It, then, the Spiritual-means of satisfying the skeptic, while lats will simply leave to science the t discriminated its own method from determination of evidence and share

be entitled to the consideration they desire. But it will not be until then. In exposing the frauds which infest the history and methods of Spiritualism, as it has been popularly under stood, I am frank to say that I do not think its sins are any worse than those which prevail in the pusiness In the long conflict with science, the world. They are precisely the same, and there is no reason for exposing Spooks Turn Out to be False seen, and the audience singing "Near- ally been forced to emphasize ethical them more than the frauds of busi-Many a man hands in horror at the kind of thing exposed in Mr. Carrington's report who will expect to cheat his neighbor out of his property in practically the same way under the forms of the law. founder,—though they are not so same way under the forms of the law. sure, or at least offer no sureties, of There is no more disposition on the part of the public to live and let live than there is on the part of the adventurers who take the last cent of doctrines, which critical methods have their dupes and laugh at the most dissolved or are fast dissolving, and sacred feelings that men can possess. It is not Spiritualism alone that is inence, except the ethical duties imposed fested with fraud, but the whole basis of modern society, and we are only touching the surface when we call atthing that enables the church to play any part at all in modern life. Though to be a religion. "Business" does not its original creed is held as a matter of faith, the chief influence that sup- get all it can of other people's property by hook or by crook, and so is ditional ethics, which die harder than not bound by any maxim of consistintellectual doctrines; and belief in ency or sincerity of conscience. This a future life is rather an effect of their is exactly the doctrine of the fraudu-

> is a support of it. How long it will that they who live in glass houses This is not an apology for such perrun follow beliefs or have their cohe- formances as are here exposed. It is siveness and tenacity determined by only a statement of fact which shows that the task of science may be a larger one than the investigation of Spiritualism, and that whatever disgust we feel at the associations of an alleged religion, holds good for other crimes as well. Half the gloating cry of fraud, very often, on the part of the skeptic is influenced by a desire to escape the belief which the Spiritualist with equal prejudice wishes to sus-The only course to take, then, is to clear the subject of objection at any point, and this can be done only by the most merciless by the most metcless exposure of fraud and the recognition of perfectly immense difficulties in the way of obtaining scientific proof of a future life. Nothing is gained by insisting on evidence that will not meet the strictest demands of scientific method, even though the adherent of such betrays equal bias in his obstinate blindness to facts. Of one thing nate blindness to facts. Of one thing, however, we may be sire, and that is, that no intelligent man intends to be fooled in this problem. We cannot afford to be fooled on either side of the issue, and we may as well keep cool heads and alimit the truth of scientific method as to destroy our influence by such statternly methods as

> lead only to illusion and fraud.
>
> The primary value of a belief in a future life is its ethical implications hardly consist with the confusion and the use that can be made of it by triviality of scientific tests. That part of the work which aims at proof should be left to the scientist and his laboratory methods, which can never man by itself, if ever. But whatever limits its influence may have as an isolated conviction, we know enough of history, individual and social, to of the credulous. What the Spiritual- know that the rational man can strengthen an ethical view of the ferring the problem of investigation world by it. This being the case, the to qualified scientists. If they had Spiritualists will have to learn that their methods have had their day of usefulness and that they will have to

umph, but not by anything in their I not criticising! individuals but methods. I freely concede that the motives and aims of the whole system have as much to commend them as in the more orthodox and respecta-ble religious organizations. When a future life wins its victory, the Spiritualists will have the credit of having rightly conceived the problem, as one of proving personal indentity, and of having insisted in spite of great adversity, upon the existence of certain facts which certainly have at least that superficial appearance of approving it, and may in the end be conceded that real quality. But, while they can hardly be blamed for erroneous methods in the midst of both orthodox and scientific contempt, they will have to yield to better methods when science overcomes its bigotry and shows humility enough to actually investigate facts instead of laughing at them. In the meantime we have arrived at a stage of interest and development in the subject that makes it imperative that the discrimination of evidence in this problem shall be wholly deferred to scientific method. JAMES H. HYSLOP. Report of a Two-Weeks' Investigation

easy to be selfish about a future life as about wealth, and it will have no other color if it is to remain in the condition it has been in, ever since the Fox sisters. The sooner that this is recognized the sooner will the organization make its peace with the

methods and principles which it has

always claimed to respect: namely,

time and the money have made it a practice of visiting so-called "camps," situated in various parts of the United States, where they could meet, ex-change views and information about mediums of all classes that flock to test, or at least to have sittings with a number of first-class mediums, without having to travel all over the couna great advantage to them to have such opportunities for investigation, It is only natural, too, that mediums should go to the various camp meetings, in order to add to their reputation,-by converting a number of doubters to belief in spirit-return, and more firmly rooting the faith of those who already accept the teachings of Spiritualism—especially those obtained through these particular medi-ums. As may be imagined, these meetings become profitable sources of revenue to the mediums, who charge fair prices for their sit

It was determined, therefore, by the

The Vanishing Maidens of the Willow Isle.

Highly Interesting Narrative, by Mrs. Ida Lewis Bentley, of Garvanza, Cal.

"I will do all I can do," said Mrs. Hannan gently, and she went to her Is there not one, O God, to save friend, Miss Dubon, who had apparexily been sobbing during the whole of Hugh's story. I felt suspicious of Miss Dubon and I told Mrs. Milborn before we entered the room, and we decided to watch her. Our stranger guest had leaned back in an easy chair, closed his eyes and kept perfectly silent until now when he sat in very straight and said, "I have been listening to your conversation. and as for you, Mrs. Hannan, if that is your name, which I doubt—there was no excuse whatever for your con-You might have put your children in a home somewhere and made the county take care of your mother, and then you could have taken care of yourself like an honest woman. I have no patience with dishonest peo-

"I would like to ask," said Aunt Lucy, pleasantly, "if you were ever impted to obtain money by decep-tion?" "Never, madam!" was the

stern reply. Then it is no credit to you that you never did it." said my aunt, "for if you had been tempted the chances are you might have yielded. I cannot think. Mr. Wentworth, that you have never done anything wrong in your life, and who is to judge what is the greatest sin?"

Whatever sins I have committed, God in his mercy has fogiven, and they will he remembered no more," was the haughty reply.

During this conversation Hugh and his friend stretched some heavy rapery across one corner of the room nd they now requested us to be quiet. Mrs. Hannan seated herself in a chair just outside the cabinet, but no one elise changed position. The room was well lighted and not a movement could be made without detection. A silence, which by the mantel lasted twenty minutes, followed Mrs. Hannan's movement, and then a shadowy figure seemed to step through the drawn curtains, and glide into the center of the floor where it paused, wavered and disappeared. My heart gave a great bound—al-though scarcely more tangible than a hadow it was a genuine manifestation beyond doubt. A few more minutes' watch and several dusky forms came out of the cabinet at once, but they quickly vanished. Then there patch of semi-luminous mist, which

appeared upon the floor an irregular patch of semi-fulnings and in Her face was haggard and thin and a short time stood before us the apparently tangible form of a young woman of about the average height, with long, golden hair falling in a wavy mass over a flowing robe of white. The girl turned slowly so as to bring her face into the full light, upon which Mom Vine gave a piercing scream and cried, "Miss Clara! O, for the Lawd's sake, it is Miss Clara-

herself. for sho'!' The figure stretched her hands oward the old negress in recognition, and then without another movement valuished. During all this time Mrs. arms folded and her eyes closed, but now she sat upright and looked about her; but whatever remark she might

have made was prevented by the unexpected happening.

Isabel glided from her seat on the sofa beside Ralph Milborn, and crossing the floor with a rapid, swaying motion, stood directly in front of the stranger. Her eyes were closed, her form became rigid and her face white and fixed. In a moment she began to speak in a voice low, intense and un-.It was a poem she gave and the rendering was painfully realistic. I had my note-book-here is the

They walked alone in the twilight hour,"
Through the valley sweet and still,
While night its somber mantle wrapped Round forest, field and hill.

They talked of love and her eyes met With a tender, fearless gaze, And many golden dreams she wove As he pictured pleasant ways'

They two should walk along life's path. Together side by side, And she the fairest flower of all

His happy rose-crowned bride. He took the hand of the trusting girl And away from her home he led-

We'll send for the parson to-morrow dear. To-morrow we will be wed:

Weeks and months rolled steadily on Bringing a sense of shame, And the maiden went in sorrow dee For the parson never came.

She thought of her happy, childhood days-

They seemed so long ago-Of the mother who wept o'er the run Ah, she should never know.

For she now thought of her darling child

As a happy, honored wife-She would be brave and hide her Though it cost her all-her life.

But the night grew dark, and darker And a hopeless blind despair Clutched at her heart and from fe-

vered dreams She cried in frenzied prayer: O thou who once in Bethlehem

An infant helpless lay, Look in thy mercy on the babe I bring to thee to-day-O God, why am I left like this?" The mother's voice grew wild—"None but myself I've ever wronged

And thee, my helpless child. war the church-bells ringing now: Among those that hear Thy name From death or paths of shame,

One who through love and ignorance, And trust that was too great, Deserted now by human kind Can only pray and wait?

And he to whom I pledged my faith Life's pleasant pathway trod, A-maiden's love again he claimed, Wealth's treasures 'round him spread,

The world looks on and laughs and jests
And heaps on him no shame; In fashion's giddy whirl and show She walks who bears his name,-The name my child and I should

O God, is there no aid? Pure I will die, for pure I've lived-I know I have, I'm not afraid."

cloak she wrapped around form-"O God, my babe is dead! thank thee, Lord"-she took the And down the street she fled.

The silently stars looked kindly down On the river dark and cold, The river that many a secret held By human lips untold,

One more it took that bitter night And on its bosom hore, Till in the early wintry morn It hurled it on the shore.

An angel came from realms of light, On her brow a jewel was gleaming And the mother and babe she bore away

From earth's scenes of night to realms of day, And the world whirled on and the crowd rushed by With never a pitying word or sigh

For the helpless victims laid away From sight in the potter's field that But one there was in the jostling

throng Where arose the ribald jest and song, One hungry soul in the haunts of sin Was moved by a pity that makes akin;

bold, And she shivered and shrank in the bitter cold.

with trembling hand and teardimmed sight . She laid on the grave a lily white, The last sad token-will God forgive And let the sinner unpunished live?

At first the stranger looked at Isabel with amazement, but as she proceeded his jaw dropped and there came over his countenance such a look of terror as I had never before seen on a human face, and he several s shivered and looked about hir as if fearful of seeing someone.

At the conclusion of the poem Isabel became very weak and I think she would have fallen if Hugh had not sprang to her assistance. Wentworth staggered to his feet and in a voice that sounded harsh and shrill despite its trembling, said, "I do not believe in these seances-the wrath of God overtakes all who parake in them-I do not believe in Spiritualism, it's all of the devil-no wonder people are afraid of it-it's a delusion—a fraud—mind-reading. im not well-it is fearfully hot here. and he mopped his brow with a hand-kerchief held in a shaking hand.

"It is light as day, and I must go at once; I thank you for your kindless-0 this is awful," and he stumbled blindly toward the door. Hugh arose. "Come, Cephy," he said, and followed by his reluctant servant, he left us. As they left the steps Hugh said, "Just hear the dogs howl and the horses whinny! Even the parrot has been screaming all the evening, Donder and blitzen-look out'!"

"Yes, the devil is loose to-night and has got into everything," replied the stranger, as he hurried onward. "Poor man," said my aunt, "he

cannot see that all the devil he is concious of to-night is within himself. Many very good people honestly object to Spiritualism because they do not understand it, but no one is afraid of it except the very ignorant or those who have something to conceal."

"I went to my room and sat by the open window leaning out for a breath of cooler air. The moonlight fell through the branches of the pepper tree that shaded the window and cast delicate, fern-like shadows on the ground. I was in a state of excitement new to me, but it was not occasioned by the wonderful manifestations I had seen, nor by the sad message from the spirit world that caused he stranger such pain and alarm. I had seen what the others had not, From the time Mrs. Hannan began her story until Isabel had finished her communication, the young woman I had seen in the stone house had stood in the shrubbery outside the window ly vision had commanded. As I looked at her it came to me like a revelation that she was a woman of flesh and blood and a noble type of womanhood; too, and as I looked ipon her strong, pure face there arose in me an intense hungry longing for the companionship of such a being. I had grown accustomed to seeing people in various colored wrappings and my aunt had explained to me what certain colors signify, but never before had I seen any one wrapped as this roung woman was in blue and white, with dashes of gold and rosy pink, and a halo of light encircled her

'At Mom Vine's cry at sight of the anirit woman, I moved a little and when I resumed my former position he object of my admiration had vanished. As I sat by my window, pondering over the situation there came

a knock at the door and my aunt entered, seated herself and in her usual, straightforward manner began: "I have come, Audley, to relate another chapter in the history of Willow

isle, and when I am through you will better understand what caused Mom Vine to cry out. The founder of this place was known by the name Devinci. After he had been here several years he left the place and his comrades for a time, and when he returned he brought with him his daughter, Anita, aged twenty years, and Mom Vine, then a widow, who had taken care or Anita for eighteen years. Mom Vine told me that she and Anita were both very much afraid here, and would have fled if they had dared. Execepting two black servants they were the only women here. Among the Mexicans who staid with Devinci was a young man named Juan, and in a short time he and Anita became lovers. For several months the two seemed very happy, and then Devinci again went away for several weeks. When he returned he brought with him two beautiful girls and introduced hem as his pieces, Miss Clara and Miss Rena. Clara was seventeen years old and Rena ten. Mom Vine about, if not quite, worshipped little Rena, and if half she tells about her is correct she was certainly a most remarkable as well as beautiful child, "After a few weeks Mom Vine noticed that Juan avoided Anita whenever possible and sought Miss Clara's society instead. Mom Vine said as soon as she saw this state of affairs her heart went 'hipity-hop,' for she knew Anita would do something dreadful as soon as she was sure of her lover's change of heart, and she

did.
"One night when Mom Viue and little Rena and the two negro servants were walking in the moon-lighted garden, they saw Juan and Clara walking arm in arm toward a rose covered summer house when Anita sprang out from under a date palm leaf, which had screened her and sprang upon them. There was a gleam of steel, a hoarse oath from Juan, and Clara fell to the ground. Vine and those with her Mom screamed wildly and Anita, with Juan in close pursuit, fied toward the old stone house where Devinci and his comrades were holding a drunken ca-

rousal,
"What followed Mom Vine cannot tell, but Devinci was slain and excepting one man, the whole gang with Anita and Juan rode away on galloping horses and re-turned no more. The one man that remained told Mom Vine that his guardian saint had appeared to him the night before and warned him not to get drunk for he would be needed, and needed he surely was. My brother-in-law spent a good deal of time trying to complete Mom Vine's history of the tragedy. He learned Anita entered a convent and gave her property o the church, and Clara died in the hospital to which she was taken as the result of her injury six months after it was inflicted, and it was this Clara, who came to us to-night."

(To be continued.)

An Experience of Many Years Ago. I am a reader of The Progressive Thinker and have seen so much of the experiences of our brothers and sisters I thought it might be profitable to give a little experience of my own. as all genuine truths are helpful and

add to the lights along the shores. My mother was a very staunch Catholic, always telling her children of that dreadful place called hell, and the inmates thereof. So much was his presence at times.

When I was nineteen years old I went to a lady's house to stay a few days. I was three miles from home When bed-time came I went to my room with a little twelve-year-old girl and went to bed without thinking of any harm coming to either of us. Our room was small. There was no one in it, except us. My head had no more than touched the pillow, than felt the left hand of some one. I could feel the thumb and fingers pressed around my throat. positively a hand, but seemed not to be flesh, bone, muscle and blood, but something I could not understand; so in my innocent and ignorant belief I thought it was this old, so-called, devil, and I began my prayer; and I certainly did my part in prayingpraying too many years trying to keep

this old devil away. How the spirit world ever succeeded in getting me out of the darkened pit is more than I can understand. However, after I became a Spiritualist, the light began to dawn, and my fear of that old serpent left me. I was sure it was some poor spirit trying in some way to return and be recognized. About six years ago the proof came to me. I went to my room and sat in the dark. I had no fears of darkness then. I was sitting for development. As I looked across the room I saw an old lady, with a white cap and a ruffle around the face. When I recognized her, she gave me this message: "The hand that was placed or your throat many years ago was that

of my daughter, Annie." MRS. H. B. VAN VOORHIS. Morgantown, W. Va.

FAME.

A craving thirst for fame was neve

It was enough to dream and go my way. To seek for fire deep hidden in the clay

And yearn amain to find one spark To strive, to suffer; yet to make no

sign: Salute the Fates, and what they willed obey: To reck not of to-morrow nor to-day And bide in strength, or either storm

or shine. And to that high hope which the Bards have sought, The Tantalus fruit which men have miscalled Fame. I am not urged, but leave my lusty

rhyme As some male foundling through the snow is brought.

To live or die, with or without a name Abandoned on the doorstep cold of

Time.

lent book. Price, 50 center

-Ernest McGaffey in Unity Rational Memory Training. ries of articles on memory. How to improve and develop. A most excelInvestigation of Mediums. (Continued from page 2.)

was exposed in the second case—sim-ply a pretense being made, and the original plate "doctored;" and this supposition is strengthened by the fact that only one exposure is some-times made (so Norman informed me) and spirit faces come on that! But, as stated before, the faces alinearing on the plate are quite inconclusive for the reason that no tests were allowed, -this really strongly indicating fraud. For, if genuine, why should tests of a rational character be oblected to? After much delay, I finally succeed-

ed in securing the two photographs, and not only are none of the faces recognizable, but they do not bear the slightest trace of any family resemblance whatever. They are as alien as possible. One of the faces is that of a woman; the other three of men .one of them wearing a turban. More than that, the photo shows signs of fraudulent manipulation. One of the faces (that of the woman) upon being examined through a magnifying glass, clearly shows the miniature indentations made by the electric needle used in reproducing newspaper cuts. This is clearly noticeable on the forehead, but can be seen to extend all over the face, even with the naked eye, when examined carefully. This face was, therefore, copied from some newspaper, or from some magazine, reproducing it from the paper, in which it originally appeared. One of the other faces shows clear marks of manipulation also. The line of the hair extends some distance down the side of the beard, beyond the point at which the hair would normally end, and shows that the face was cut out from some magazine, pasted upon a dark background, and photographed upon the same plate upon which my portrait was taken. I referred to this method of obtaining spirit-faces on page 219 of my book, The Physical henomena of Spiritism.

Since Mr. Norman would submit to to rational test condition whatever, and inasmuch as the photograph shows perfectly clear indications of manipulation, I think we need have no hesitation in attributing all that transpired through this individual's mediumship, at least on the occasion of my own sitting, to perfectly ordin-ary methods of deception and the resort to spirits is absurd.

Sitting With Mrs. M. T. McCoy (Trumpet Medium).

Monday, Aug. 5, 1907. By appointment, I called upon Mrs. McCoy this morning, and obtained my sitting, after a short wait: I was ushered into a darkened room, and a lamp was lighted. Every crack and crevice was then carefully covered over, and I was requested to take a eat in the cabinet—a curtained triangular space in one corner of the room. The darkness here was intense. buly at the top of the curtain a faint streak of light became manifest, when my eyes had grown accustomed to the darkness. Immediately I entered the cabinet and took my seat, the lamp was extinguished, and the medium enwas extinguished, and the chair tered the cabinet and took a tichair close, beside me, letting the cabinet circuit fall behind her.

I was asked to talk as much as possible, and the medium talked a great deal also. A band was playing outside, in the auditorium. In a few minutes (probably three or four) I felt a touch of the trumpet on the top of my head, very gently. I slid out my hand carefully, and found the et gone from the snot where it had been standing. The medium had slightly withdrawn her body, so that her skirts no longer touched me, and could not feel her, as I could at first. Once or twice during the seance the medium advanced her foot and touched my legs, saying quickly, "I beg your pardon." It was evident that this was to see where my feet and legs were. A whisper then came through the trumpet, and I asked, "Is that father?" I intended to help the medium as much as possible, at first, so as to get her started. Later, I intended asking for tests. The reply was "yes," and the message continued, -giving about the usual messages for mediums of this class, such as: am glad to see you are investigating this grand truth;" "so glad to see you here and talk to you;" etc., etc. The messages and the language were absolutely inappropriate to my father; they could not be more so. For instance, in answering a question of mine, my father replied, "yes, sir!" with a very American accent. I may say that my father was a very conservative Englishman, almost classical in his speech, and disliked most things American—particularly the manner of speaking and the slang. It may be imagined how appropriate this was. The voice also said that my father had been ill "many months" before the died; while the truth is that he died as suddenly as the snuffing out of a candle, and was dead before any of us could reach him by train, in reply

The next "spirit" was that of my mother. The usual platitudes were spoken—of the same general character as in the last case—many wrong guage, and style were entirely inappropriate,—many gross slips of speech and of grammar being piade. The medium, I may add, was a very illiterate woman, and my mother an ex-ceptionally clever and well-informed voman on many lines.

The next spirit that spoke I claimed as a friend of mine "Janies." asked him if it were he, my old friend, and the reply was, "yes," I asked him if he remembered all the tours and the camping trips we used to take together "by that old lake in Kentucky." Yes, yes; he remembered that well! And was he engaged in electrical work now, as, he was here? No, he was engaged in 'nothin' par-tic'iar," there being no "science of tle lar," there being no pscience of electricity" over there, q Other intimate scraps of information, were given, and many memories precalled. Their value may be estimated when I say that I never knew anyone by the name of James intimately; never had a chum of that name; never was in Kentucky in my life; and, in fact, I made up the whole thing out of my It was evidently a "lying spirit," and not that of any friend of

The next spirit was "Professor Stanford"—professor of languages— who would control my "mental faculties" when I sat for development next winter, as I was instructed to do. He is going to make a platform speaker of me! He may be a professor of languages, but if he mangled the other languages as badly as he mangled the English language, through the trumet, I am afraid he would make an instructor very dangerous to follow!

sist me in my development. At this point, the medium asserted that she saw a slit of light coming from beneath the curtain, and stooped down and adjusted the curtain of the cabinet. A few moments later an "intelligent force" began to manifest in the room outside the cabinet-shaking a bell and tambourine on the taclose to the medium's left hand. It claimed to be the spirit of an Indian. Finally, the bell and tambourine fell off the table, onto the floor, and came inside the cabinet of their own accord. The medium took the tambourine upon her lap, but soon placed it upon the floor again. It rattled with her movements! I had no doubt whatever that the medium picked up a thread, that was upon the floor, at the moment she pretended to adjust the curtain; and by means of this thread, pulled the bell and the tambourine, previously attached to the other end of this thread, into the cabinet. I may say that all the information the trumpet gave me I supplied to the medium first, and false as well as true information was given back to me through the trumpet. It was therefore only a question of whether the medium produced the voice or not, and that we must now consider. Several times, during the seance, I

leaned forward in my chair and advanced my ear close to the medium's head. In this manner I was enabled to reach a point from four to six inches from her mouth. I distinctly heard the medium doing the talking herself,-the sound of the constrained voice being distinctly audible in her throat. There was no doubt in my mind that she was doing the talking, as I could clearly hear it. Several times I saw the trumpet outlined against the light at the top of the cabinet, and every time the angle of the trumpet indicated it was pointing directly for the medium's mouth. Her own voice and the voice issuing from the trumpet were never heard together, and the voices were such as the medium might easily have imitated. Several times I felt the medium moving about, and heard the rustle of her skirts. Everything pointed to the fact that the medium and she alone was doing the talking-even had I not heard her do-My conclusion is, therefore. that the phenomena observed by me through this medium are to be plained by the most obvious and simple trickery.

Sitting With Mrs. S. E. Pemberton (Trumpet Medium.)

Aug. 5, 1907. My experiences with this medium simply duplicate those with Mrs. Mc-Coy. I was ushered into a darkened coom, and seated in a chair close beside the medium. We sat in the middle of the room, in this case, and not in any cabinet. The medium sat beside me, after having placed a large tin trumpet on the floor in front of me, and about three feet from herself. The light was then extinguished. The medium grasped my right hand in her left, and we sat in darkness for a few minutes, chatting. At the conclusion of that time, a faint noise was heard to issue from the trumpet, and one by one all my old fictitious friends appeared-James Robinson, of Kentucky (where I have never been); posed mother and father; sisters, brothers, grandmothers, grandfathers, as well as the customary Indian control-all of whom, with the excention of the Indian control I know positively never existed. Several names were thrown out by the medium, none of which were recognized (i. e., she was "fishing"), and relationships claimed which were false. The information was volunteered that my father died as the result of an accident on the railroad (quite untrue); and, upon my asking him if he remembered his last trip to Chicago, he replied, "oh, yes, quite well," and volunteered remarks about it. As a matter of fact, he had never been to America in his life! Much other false information of this kind was given, that it would be useless to repeat. Several times, during the seance, I leaned over towards the medium and again distinctly heard her vocalizing the sounds in her own throat, and muttering or whispering them into the trumpet—the voices being modified or changed according to the direction of . the trumpetlouder and more distinct when turned away from the sitter, and vice versa. To my mind, the whole seance was obviously and conclusively worthless throughout. It remains to be said that the medium decried fraud severely just before the seance commenced,stating that there was doubtless much fraud in connection with the subject. Indeed, one would think so!

Sitting With A. Norman, for Slate-Writing.

Aug. 13; 1907. According to appointment, I called on Mr. Norman, and, after considerable waiting, obtained a sitting. The room in which the sitting took place was a small one, shaded from the sunlight, and containing only a table and two chairs. The latter were on opposite sides of the table-from which hung a table-cloth, reaching the floor on all sides. Almost one-half of this table was taken up by a large music box, which the medium proceeded to wind up as soon as we took our seats. It played throughout the sitting, until the writing had been obtained on the slates. The table was pushed against the wall of the room, so it would have been an easy matter for some person in an adjoining room to have opened a trap-door, connecting the two rooms, under the table (hidden by the long table-cloth) reached his or her arm under the table in that manner. But of this later.

At the request of the medium, I asked two questions-writing them upon a large sheet of paper-torn from a pad, and placed this piece of paper in an envelope. The questions (1) -"Dear Mother (Jane Hender-

"Were you with me in Chicago the other day? I felt your influence strongly. Your son, Charles Hender-"Dear Father (Robert Hen-

derson:
"Brother Bob wants to sell our old home in Chicago. Would you advise

it? Your son, Charles Henderson." Both of these questions were written upon a single sheet of paper, which I then folded and placed in the envelope. The latter was not sealed. The medium then allowed me to inspect two slates, which he placed to-The next spirit was a supposed sisgether, the envelope between them. ter of mine, who also promised to as-A rubber band was then placed around both slates. The medium then remarked: "Now, you hold the slates with me under the table." He took the two slates, and apparently placed them beneath the table. I placed my hand under the table on my side, through a slit in the table-cloth, and caught hold of the slates from my side of the table. In reality, an exchange was made at that time, and I distinctly saw the medium drop my two slates onto his lap, and hand me a duplicate pair of slates to hold, My slates rested upon his knees.

We waited for several minutes, when the medium remarked: "We had better hold the slates above the table now," and withdrew- the slates, placing them on the top of the table. He then covered them with a black cloth, and our hands placed upon the slates, over the cloth, where they remained several minutes. The music box was playing all this time. At the end of about four or five minutes, the medium removed his hands, requested me to remove mine. lifted off the black cloth, and placed the two slates beneath the table again (apparently) when we again held them for some time. At the end of about three minutes, I was requested to remove the slates myself. On doing so, I found the insides of both slates covered with writing, while the envelope containing my questions were still between the slates. The

answers were as follows:
(1) "My dear son: Mother is here to love and bless you. Go on dear in this truth. I am often with you and it was me with you. You have grand forces with you my darling boy, and you will receive grand things from the spirit side. Give my love to all and blessings will attend you. Mother,

Jane Henderson."
Comments. The writing is exceedingly bad, and it will be seen that the grammar and construction of the "communication" is atrocious. "It was me with you!" And I wonder who Jane Henderson is? And she was with me in Chicago the other day! I have not been in Chicago since 1903, -when my mother was still living.

(2) The second slate contained the following message: "My dear son Charley. I am here and so happy to reach you for I wanted to give you a little adviceboth for the material and the spiritual. Yes, dear, I think it will be all right to sell the house. You will have an offer for it and I will impress you when it is right. Tell Rob I am often with him. Charley, we want you to sit and I will give you writing when you are sufficiently developed. It will give you more satisfaction than all the pleasures of the world. I have tried to show my face on your picture. Mother is here with Good-bye, Father, Robert Henderson,

Comments. There is no such person as Robert Henderson, so far as I know. My name is not Charley. We have no house in Chicago, and never had one. I have not and never had any brother Bob. The same bad English, and the same bad handwriting were present, as in the last case, and I may add that my father was one of the most expert and beautiful writers I have ever met, and spent a great part of life writing. I need hardly add that the message is, therefore,

So, taking into account these facts. we may be certain that no spirit was involved in the production writing: and I may add that, since no slate pencil was placed between the slates, the writing must have occurred in some other manner. The manner of obtaining the writing on the slates might have been in either one of the following ways:

When the medium placed the slates beneath the table the first time. he dropped the two slates containing the envelope (in which were my questions) onto his kness and passed me a dummy or duplicate pair to hold. That much I distinctly When I grasped the duplicate slates the medium rested his end of the slates on his knees, and, with his disengaged right hand (our unoccupied hands were clasped above the table). worked off the rubber band, opened the slates, read my questions, wrote the answers on the slates, replaced the envelope between the slates, and re-fastened them. The holding of the slates above the table was solely for the purpose of lifting the slates up and down twice, and so affording opportunity for substitution on two separate occasions. When the slates were placed beneath the table the second time, they were once more substituted for those upon which the mes sages had been written. The trick was now done, and I could remove the slates myself at any time. The second method would in-

volve a confederate—probably his wife. who assists in developing his spirit-photographs. In such a case, a trap-door would be cut in the wall, etween the two rooms. Since the table was pushed up against the wall, it.effectually concealed this trap, and t would be possible for the medium to pass the original set of slates into the hands of the person in the next room, that person merely extending his or her hands under the table, to receive such slates. This person, the confederate, would then withdraw into the next room, open the slates read the questions, write the answers on the slates, replace the envelope, and fasten the slates together again would then open the trap (the music box would cover any faint sound this might make) and touch the medium's foot. He would then know that the writing was completed. He would remove the slates from the top of the table—where they had rested until that moment-and replace them beneath the table-really substituting these two for the two handed him by his assistant. These two would be the ones that were held, and finally removed and inspected by the sitter. The trick might have been worked either way; but of one thing I am sure, and that is, that the slates were wice exchanged when placed beneath the table, since I distinctly saw the nedium effect this exchange of slates on two occasions. In view of the facts that no spirits wrote the messages that fraud was quite possible; that I actually saw the substitution of slates on two occasions; and that this me-(Continued on page 2)



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THE PROGRESSIVE THINKER

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J. R. FRANCIS, Editor and Proprietor "Entered as Second-Class Matter, De-cember 11, 1889, at the Past Office at Cheago, Ill., under Act of Murch 3, 1879."

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SATURDAY, APRIL 4, 1908.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE OENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates-a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

An Absolute Colloquy.

Dr. Brown, author of "The Teachings of Jesus," writes:

"During the last week the zealous friend who thought the pamphlet bearing the above title is 'the awfulist booklet ever written,' called on me, and during a pleasant conversation rhanged the subject and inquired:

"'Do you still entertain the same views you expressed in your 'Teachings of Jesus ?'

'Most certainly I do, and were I to re-write it now I would strengthen every point made, and cite many other objectionable features I neglected to mention in either of the three editions now published."

"'Doctor, I used to think a great deal of you, but you have fallen off one hundred per cent since I read that pamphlet, and because of it.'

"'Yes, because of my thoughtful reading I have reached a different opinion from you, I have depreciated alarmingly in character. Fortunately the world's ablest thinkers and scholars are with me.

"'How does it happen we have not as learned men in the church as there are outside of it?'

"'Because they are tied down to creed in infancy and youth, and are falsely instructed. The church does not allow its members to read the great discoveries scholars have made in regard to Christian origins. Your scholars who chance to make the same discoveries liberal thinkers have made, you close your pulpits against them, you assail their reputations, and a few centuries ago you burned them at the stake."

" 'That was the work of Catholics.' "Protestantism is a daughter of Catholicism. It inherits the errors, and many of the vices of the parent. Had there been no mother church, with its crimes and cruelty, there would have been no daughter. The creed of Catholicism, in every essential feature, is identical with that of every Protestant sect. Their old clothes are a snug fit for the needy youngling. Their Inquisition and sale of indulgences, to which the Reformers took exceptions, reappear in other forms of intolerance. And, see here. do you not know you inherit with your faith all the supposed benefits Catholicism derived from its brutality and violence? Those crimes against nature were indispensable to compel belief in an angry God and a flaming hell. Nothing less than the torture chamber could have made

"'Excuse me, I do not desire to continue the conversation.'

"'You introduced it and tire with

the facts presented." " 'Good-day, Doctor.'

such a horrible belief possible.'

when you want additional facts. please call."

An Imaginary Temple.

Dr. Magoliouth, in his scholarly work on "Cairo, Jerusalem and Damascus." in telling his story of Jeruversion of much that passes for hiscity of Jerusalem, with all its glory, "was probably largely a collection of wooden huts."

There is no human probability that the magnificent temple which Solothe Lord, and dedicated to him, I Kings 8:9, in these words, "I have world's wonders."

The Atonement.

What is meant by the term atone-

ment, as taught by Christians, and whence the origin? inquires an earnest investigator of religious creeds and faiths. In a broad sense it is applied to one who intervenes between parties at variance to create harmony between them; to make peace where was strife or war. Theologically it is represented man was made perfect by God, but disobeyed his commands, therefore incurred the displeasure of the Infinite, to regain which it became necessary to placate him by some kindly offering. Aaron acting as highpriest under Moses when the fleeing Jews rebelled against authority, offered a bullock in sacrifice to God as a sin offering. The animal was roasted on a fire. The incense went up in a cloud to heaven of which Jehovah was supposed to partake, while the baked flesh was consumed by the

priests. Then, to placate Azazel, otherwise Satan, see Leviticus 16:10, a second goat is brought forward; Aaron lays his hands on the goat, confesses over him the iniquities, transgressions and sins of the people, puts them-the sins—on the goat's head, and gives him to a man to take away into the wilderness.

This whole method of getting rid of sin, and bearing it away into the desert, like nearly every other sacred rite among the Jews, was borrowed, according to church historians, from Egypt. But without regard to the source of sacrifices among this nation of priests, as Jehovah promised Moses he would make of Israel, it continued a practice among them during all their history, devoting by way of sacrifice, kids, goats, lambs, bullocks, doves, infants, and, on great occasions, adults to God to appease his terrible wrath.

Christians, when they came on the stage, claim Jesus, the son of God, was offered as a final sacrifice to the Father, as atonement for the sins of all the world, conditioned, they accent the offering, and believe he paid the universal debt. But note: Christians could not disregard the demand of God for a bloody sacrifice, nor abandon the right of the people to feast on the bloody remains, so a fiction was invented. Transubstantiation took the place of the real body and blood of Jesus. By the wonderful power of prayer and blessings bread was transformed into the body, and wine into the blood of Jesus, so cannibalistic feasts are held in the church, and communicants partake of this factitious body and blood of Jesus as the real thing; while in Catholic practice the priest swings his censer filled with burning coals and incense. which rise in clouds of smoke to God, and is supposed to be accepted by him as evidence that the accompany-

ing prayer is welcomed, and the peti-

tion meets his approval.

But sacrifices to the Jewish God the Sun, to placate his anger, were not limited to Jews and Christians, the latter claiming Jesus was the las sacrifice which was acceptable to his divine majesty. Such sacrifices, on the contrary, were common to all the ancient nations; and in times of great calamities, when it was supposed Infinite wrath could not be stayed by offerings of doves, lambs, heifers and bullocks, the innocent and most loved, the first born of humanity, were roasted on the sacrificial altar, as Abraham was about to do by Isaac. And Jephthah made a burnt offering of his daughter, because the Lord made him victor in subduing twenty cities. Judges 11:39, says, "It was a custom in Israel," and we have an abundant authority that such statement was true. Instead of limiting the eating of the victim to priests, the aroma ascending to feast the Lord, the Christians have enlarged the participants in such feasts, so by a miracle incited by prayer, the body and blood of the dear Jesus are infinitely magnified until every believer for all time can have a taste of that

flesh and blood. Spiritualists in organizing churches, and a species of priesthood, claiming to be Christian Spiritualists, to be faithful to their creed, should feast on the body and blood of their sacrificed Savior.

Ovid, that celebrated Roman poet, ridiculed the idea of people feasting on their God. Said he:

"When thou thyself art guilty, why should a victim die for thee? What folly to expect salvation from the death of another."

And that other old heathen philosopher. Cicero, made mirth of people who eat their God.

Our own Washington declined to be a participant in such cannibalistic "'Good day, my good friend, and feasts, and withdrew from the church on such festal occasions.

surely built thee a home to dwell in. a settled place for thee to abide in forever," ever existed. Years of anxions labor have been spent exploring salem, does not accept the Biblical I the base of every wall in Jerusalem. save that under the court of Omar, tory. He says in Solomon's time the and not a vestige, or a hint of such a temple was found. It was the active imagination of the inspired writer who gave Solomon such wondrous wealth, with 700 wives and 300 concubines, and saw that gorgeous strucmon is credited with having built to ture, which, if real, as described, should have been classed as one of the

The Trail of the Rascals.

A correspondent of the Truth Seeker, in showing the venal character of Christianity in a series of very interesting articles, under the subhead of 'Civilization of the Middle Ages,''the forming stage of Catholicism, in the opinion of this writer-relates some startling facts, which, in copying a few paragraphs only, we shall condense as much as possible to retain the points. He says substantially:

"In considering the character of the civilization of the Middle Ages, the fact must not be lost sight of, that from church view, that civilization was, in its entirety, the work of God. The church authoritatively taught the nations of Christendom, and the latter accepted as a fact, that the Sovereign of the universe was actually managing all the affairs of the world through the agency of his priests. To make that pretense plausible, the priests claimed to be in constant com-God. Occasionally munication with credulous Christendom was made a confidant of the details of the secret. Every now and again such persons informed God appeared on earth to submit plans and instructions, either in person, or through a deputy; now it was Christ, then his mother, then Peter or Paul. Sometimes it was a saint or martyr, or an angel of high rank, Peter and Mary being the most frequent messengers. Peter was hardly ever absent from the elbow of the church, directing, suggesting, and always ratifying by assent the deeds and words of his successor. Sometimes, instead of appearing in person, he would dispatch a letter, or let drop from the skies an ivory statue of himself with the heavenly instructions inclosed within.

"In a thousand ways the church made known to mankind that it was running this world for God; that it had indefeasible right to command, to judge, to dictate, to correct, to punish and reward every human being as it deemed fit. It declared all powers, all dignities, all possessions, yes, the earth itself and heaven, yea, hell also, to be at its exclusive disposal. Said Gregory VII., addressing the bishops of the church in council:

'Come, ye fathers and holy prelates, let all the world understand and know that since ye have power to bind and loose in heaven, ye have power to take away and grant empires, kingdoms, principalities, duchesses, marquisates, countesses, and the possessions.'-Quoted from Milman's Latin Christianity.

"Such were the claims of the church, and the peoples; and the nations of Christendom admitted and plainly acquiesced in such assump tions, and the civilization of the Middle Ages was the outcome. Were these two conditions absent, it is safe to affirm so preposterous a phenomenon would never have taken place.

It was to pave the way for this terrible usurpation of acts of barbarity these forgers of sacred literature put into the mouth of Jesus the declaration. Mat. 16:19:

I will give unto thee [Peter] the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

By the preceding verse it will be seen this Peter was the rock on which Jesus was to build his church, "against which the gates of hell shall not prevail;" and the people were kept in ignorance, so far as Catholicism had power, to make those horri ble words effective.

We imagine hearing some dolt of Protestant preacher saying: "Those words do not mean what they purport; they are not in harmony with other words of Jesus," and thus they fool themselves, and, if believed, deceive the people to whom they preach. The Inquisition, with all its crimes, drew its inspiration from the above quoted text.

Bible and Intoxicants vs. Probibition. The women, God bless them, are making efforts in every direction to close the saloons, and all places where intoxicants are sold. The Progressive Thinker thanks them in behalf of its hundred thousand readers for the anxiety, toil and thought they expend in this direction, and it earnestly hopes success will attend them, and that the product of the still-worm be banished from the world. But they are met, as was the anti-slavery agltators fifty years ago, with a "Thus saith the Lord," repulsing them, which saloonists quote with great force, sustaining them in their vile business. Read and think:

"Thou shalt bestow thy money for whatever thy soul lusteth after, for oxen, or for sheep, or for WINE, or for STRONG DRINK, or for whatever thy soul desireth."-Deut. 14:26.

And then: "Give STRONG DRINK unto him that is ready to perish, and WINE unto those that be of heavy hearts. LET HIM DRINK, and forget his poverty, and remember his misery no more."-Proverbs 31:6, 7.

So Paul to his beloved Timothy: "Drink no longer water, but USE A LITTLE WINE for thy stomach's sake, and for thine often infirmities." _1 Tim. 5:23. \

But listen, dear, good, earnest sisters. Paul addresses YOU: "I SUFFER NOT A WOMAN TO TEACH, for to usurp authority over nan, but to be in silence."—I Tim.

2:12. "Inspired of God," every word infallible in the Bible from kiver to kiver." says the deacon. That book is with the trafficker in intoxicants, as it was with the slaveholders. The Abolitionists found it impossible to make any progress towards emancipation until they made open war on the book that sustained "the sum of all villainies."

Hold your thoughts, your mind, your will in principle and you will

succeed.—Huling.

CHAUNCEY BRITTEN EXPOSED.

He Was Grabbed at Battle Creek, Mich., When Posing as a Materialized Spirit and Was Dressed in Artificial Toggery Especially Prepared for the Occasion. See Full Account on Page 2.

The "spirits" materialized in the circles held, by Mr. Britten, are, no doubt, all of mundane origin.

It is an established fact that in the entirgi history of Spiritualism in the United States whenever the "materialized spirit" has been grabbed, the same has invariably proved to be the medium or a confederate dressed in artificial toggery. The extreme rottenness of the great majority of dark who have preceded them, and who circle seances, held during the last forty or more years, is enough to make every honest Spiritualist blush with shame. There is not to-day in our entire ranks a single materializing medium who will, like Mr. Charles Bailey, sit under conditions that will preclude all possibility of deception. You grab their "materialized spirit" and you will find it, in ninety-nine cases out of a hundred, to be of mundane origin, and dressed in crude artificial toggery, A DISGRACE, BLIGHT, STENCH AND CURSE TO OUR CAUSE:

Michigan has been a prolific source of trouble to the Cause of Truth. Poor Maybee was caught with his "saintly" artificial toggery on, and consigned to the work-house for ninety days. Fifty others whom we could n he should have been consigned to cells in the same prison.

F rbush, where is he, endorsed by the mediums of Grand Rapids as being "genuine," yet in his whole career he never gave a genuine spirit manifestation.

Thus it is that SPIRITUALISM has been infested by those who are in no wise in touch with the spirit realms, and who rely wholly on legerdemain to produce their "spirits" for the edification of an ignorant, gullible pub-

Beneficial and Practical Results.

One needed and practical beneficial esult of the article The Progressive Thinker is publishing, giving the results of critical investigation of the methods of claimants of various phases of spirit mediumship, will be this: The readers of The Progressive Thinker will be educated so that they will become skilled, sharp-eyed, to detect fraud, and thus be able to protect themselves against imposition, and at the same time be able to know and aid the genuine medium-which is at least as important and needful as to detect and expose those who practice fraud and imposition under the guise of mediumship.

We are aware that there are Spiritualists-too many of them,-some of whom are bright and intelligent in general-who are much opposed to the public exposure of fraudulent methods of persons posing as mediums-because, they say, it will "hurt the Cause." The logic by which they reach such a conclusion, it seems to us. if extended to other matters, would leave any gang of counterfeiters of genuine gold coin and bank notes free to carry on their business undisturbed, lest their conviction. exposure and punishment would unsettle public faith in the genuine, and work disaster in the financial affairs of our country.

As to the mediumship of these deceivers of the gullible, if they possess any mediumship at all, they are of the class-whose cranial organization is such that they are deficient in moral stamina, and lend themselves as willing tools in the power of Jesuit spirits, who use them for the nefarious purpose of bringing opproblum upon Spiritualism, to further the nower and influence of their beloved Romish church whose mental and immoral influence these spirits have not yet outgrown. Jesuitical spirits are the inciting cause of much of the fakery carried on in the name of Spiritualism and mediumship. It is, indeed, a sorry load that Spiritualism has to bear, fastened upon our Cause by the malevolence of Jesuit spirits, by means of their unprincipled dupes, the fake mediums.

And yet, strange as it may seem, there are Spiritualists who are ever ready to cry: "Hush up—let them alone—or you will hurt the Cause!

Let it be noted again: The readers of The Progressive Thinker will possess an advantage over those who do not read it and thereby fall to post themselves in the dark ways and methods of those who practice to decetve. sone y

Attitude of The Progressive Thinker.

No one can mistake the attitude of

The Progressive Thinker. It is educational ALONG ALL THE LINES that concern the welfare of our Cause. Other papers Who treat Spiritualists as FRESH-BORN BABIES, that should not have the whole truth, have died. By reading The Progressive of my friend Tiederman, in Philadel-Thinker you know the exact status of our Cause, a condition that cannot be obtained from any other source. Read it, or remain in ignorance as to what is going on in our ranks.

Be kind to everybody, but especlally to the aged, for we are all trav-

Anxious for an EXCEPTION. Last week we alluded to the fact that we were exceptionally anxious for an EXCEPTION to that which had been firmly established in our ranks in connection with the exposure

of materializing mediums For forty years, whenever the materialized spirit has been grabbed, it has IN- ens give the amount in his hands for VARIABLY PROVED to be the medium or a confederate dressed in the directly to Brother Brooks. GARB OF DECEPTION. Under these impressive circumstances, one has a "materialized spirits" have up to date not been grabbed! In other words, are their "materialized spirits" any more genuine than those mediums

have been exposed? This is a question which Spiritualists in every section of the country must calmly consider. If a score or more materializing mediums, one after another, have proved bogusand they have—shall we then extend our suspicion to those who have not passed through a like ordeal? For instance, Mr. X. is at the pres-

ent time traveling around, giving his materializations. He sits invariably under his own conditions. Whenever a person approaches the cabinet, the hands of the visitor are firmly held in order to prevent any interference with the "materialized spirit," grabbing it or interfering with it in any way whatever. Place Mr. X. under a mosquito bar and tack the same to the floor, and await results. You will probably get none. Place him in a wire netting from which he cannot get out, and you will have no materinlization! The inference is that the only spirits that appear at X.'s seance are composed wholly of the medium. or a confederate. Try the experiment with him and OTHERS. The time has time has arrived for action.

The Object Lesson.

The Object Lesson given this week at Battle Creek, Mich., and at the Lily Dale camp last year, is enough to make every Spiritualist stop for a moment and consider the exact status of

There is no truth in existence that

TURN. That spirits can and do return to earth and communicate with mortals has been established from udice against, a needy applicant for THOUSANDS of different sources, until it has become an ACKNOWL-EDGED FACT in every nation on this globe. It is really the most important factor in existence to-day. It transcends in importance and real intrinsic worth every other truth that has for its object the reformation of the world. It is the great value of Spirit Return to humanity that has led to its imitation by a set of conscienceless tricksters whose only object is to gain the "almighty dollar." They have become so skillful in their deception that often they succeed in as in those of phenomena. Patient misleading those who are highly in- investigation, acute observation and telligent. So great has been the desire for material and methods to deceive the public, that places of business (measurably kept a secret) have been established to supply the demand, and one in particular has been doing a lucrative business.

An Important Incident in Connection With the Life of Carl Schurz and the Medium.

An extraordinary experience with medium is given in the April installment of the Carl Schurz memoirs

dent Johnson had called Schurz to hotel accommodations near by Washington.

"The answer came: 'He wants you to make an important journey for I asked where that journey would take me. Answer: 'He will tell you to-morrow.' I asked further. whether I should undertake that journey. Answer: Yes, do not fail.'may add, by the way, that at that time I had not the slightest anticipation as to what President Johnson's intuction with regard to me was.)

"Having disposed of this matter, I asked whether the spirit of Lincoln had anything more to say to me. The answer came: 'Yes, you will be a Senator of the United States.' This struck me as so fanciful that I could hardly suppress a laugh, but I asked further: 'From what State?' Answer: 'From Missouri.' This was more provokingly mysterious still; but there the conversation ceased:

"Hardly anything could have been more improbable at that time than that I should be a Senator to the United States from the State of Missouri. My domicile was in Wisconsin, and I was then thinking of returning there. I had never thought of removing from Wisconsin to Missouri, and there was not the slightest prospect of my doing so.

But—to forestall my narrative -two years later I was surprised by an entirely unsought and unexpected business proposition which took me to St. Louis, and in January, 1869, the Legislature of Missouri elected me a Senator of the United States. I then remembered the prophecy made to ne at the spirit seance in the house

There is not the least necessity in trying to prevent people from thinking. They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that investigator, free thinking is not only right, but a ... We are so eling that way very rapidly.

The world is roontinually growing duty. A man, that is, is bound to be

5 mail teachtrists

OFFICIAL CHIPS.

From a Presidential Workshop.

Already my official correspondence s bringing requests for particulars about the Brooks Defense Fund. Late advices from Treasurer Stev-

that purpose as \$263, while I presume some additional sums have been sent "Has all money needed been col-

lected?" It is impossible to make right to suspect those mediums whose definite answer to that question at this stage of the contest. We do not yet know how much the battle will be prolonged, or where it will end. The possibilities range all the way from he dismissal of the case by the prosecution to a final resort to the Supreme Court of the United States, after the various courts of Pennsylvania shall have failed to do us justice. If the latter step becomes necessary hundreds of dollars more will be required. Spiritualists will be fully advised through our press of all progress in the case. Be patient and watchful mills of justice have not kept pace speed with modern means of locomotion, or business, and surplus funds after the ending of Brother Brooks' defense will be transferred to the N. S. A. Mediums' Defense Fund for use in the next equally meritorious case, unless donors direct a different disposition.

No, it is not true that the N. S. A. has refused aid to our long time and iged worker, Pro. J. S. Loveland. Just after the Executive Committee had voted a monthly allowance for his benefit word came that it was not needed, because of the favorable outcome of a long pending business deal which will insure him independence and comfort. It is no unusual thing to receive an-

plications for aid from friends of

mediums who have never allied themselves in any manner with the N. S. A., some of whom have not only been indifferent, but actually hostile, to it Our first benefactions ought to be to the needy ones of our own household -the friends of the organizationand particularly when limited funds for that purpose compel discrimination in their disbursement. the constant desire of the official board to alleviate the sufferings and minister to the comfort of individuals, coupled with the added fact that the National Association is often made the almoner for relief donations by individuals who are not themselves identified with that body, that led to only one positive requirement in the bestowal of our charities viz: Satisfactory evidence of the beneficiary's presexcels in importance SPIRIT REent need and actual worthiness by previous labors for our Cause.

It is to be hoped that neither personal dislike of, nor individual prejaid will influence anyone to such an make an unbiased report of the actual necessities in the case under con-

There have been instances where the Board has been almost driven to exasperation in its search for existing facts in a given case because no two individuals of the locality agreed upon the actual circumstances, while sometimes the same individuals have been unable to agree with themselves in successive reports on the same matter. Our outside critics may sometimes find some of us as poorly qualified to rightly recognize real facts in other realms of inquiry, discriminating judgment are valuable aids.

I would suggest, until the receipt Portland, Oregon, as the present address of Brother Harrison D. Barrett. I cannot at this time answer any dif-

A recent visit to Indianapolis leads me to hint that the next Annual Convention of the N. S. A. will be more SPIRIT RETURN FULLY PROVED. than pleased by the central location, ample capacity, beauty of decorations and all accessory conveniences of the hall placed at its disposal, for its sessions. Grand Lodges of both Masons and Odd Fellows have convened there heretofore. I heard an executive officer of the Business Men's Association of the Capital City of Hosierdom congratulate the officers of the Indiin McClure's.

| congratulate the officers of the IndiAfter receiving what purported to ana State Spiritualists' Association be a message from Schiller, Gen. upon their good fortune in securing Schurz asked that the spirit of Linsuch advantageous headquarters for coln be summoned to tell why President Color National body. There will be fine

GEO. B. WARNE. Pres't. N. S. A.

"RELIGIONS."

An Excellent Proposition.

To the Editor: -At the last session of the N. S. A. the association was reminded by the Chairman, thus: ''This is a religious meeting." That was very important statement, as the hearers probably did not know it, as their actions afterwards did not indicate a religious or prayerful condition. This trying to be religious was like the artist who painted a picture. After it was completed he wrote under it' "This is a horse," as he was not sure anyone would know

what animal it was. Thus with the N. S. A. No one would have known that it was a religious meeting unless the statement had been made.

Let us now consider a subject which is of vital importance to all Spiritualists. That is: To see to it that The Progressive Thinker is sustained by sending in new names to the subscription list. I sent in a new name a few months ago, and shall send in one or more every year if I have to pay for it. In the name of Spiritualism, I ask every old subscriber to send in one or more new subscribers every year. If we all behold the result! the list doubled. How can anyone do so much with so little money to aid the diffusion of spiritual truth?

DO IT NOW! DO NOT DELAY or hesitate. Send in a new name if you have to pay for it yourself! EDWARD PAGE, M. D. Boston, Mass.

Much of the religion to-day is only respect for the religion of the past.

...We are so vain as to set the highes value upon those things to which na better to all who are honestly trying as reasonable as he can.—Sir Leslie ture assigned the lowest place.—
to make it better.—Everett McNell. Stephens.

THE GOOD OF SPIRITUALISM. As Illustrated by Howard in the Boston Sunday Globe.

New York, Mar. 14.-By George,

here we are in the middle of March, 1908—on the very threshold, as it were, of spring. Great names have been chiseled in marble since 190% came in. The world has been called to mourn the loss of poets, oratobrs, journalists, preachers, factors of various names in great affairs. But the loss to the world is a something the world must stand for. With individuals, however, it is very different. How many of us have met bereavement in the domestic circle? Wheredoes relief come in? For such what is the balm? I have noticed that men and women who give themselves unrestrainedly to outward manifestations at the moment of bereavement rarely. remain in the valley long. The shallow water bubbles loudest, and the great depths are dumb. Men very widely differ in the sources of consolation in times of trouble. Some drown their sorrows in drink. Some seek relief in change of scene, and time, the great healer, brings matters to an even keel as certain as the season's roll round. Some find unquestioned assuagement in the consolations to be found in the pages of holy writ. That marvelous book is the poem of universal life; it is a mirror which reflects the thoughts, the feelings of every strain of men. Inspired or not, its writers were well versed in every phase of human nature, easily touching the uppermost round in the ladder of exaltation, searching also with reliable plummet the deepest depths, of earthly woe. Men and women, earnest and sincere in their faith find the balm of gilead in that great volume. Such are to be envied, and many such exist in every land beneath the sun. Millions go to the sacred volume with tender thoughts and respectful mien, as children to their parents, as young girls to their mothers, as believers to the cross.

How subtle the connection. It is not given us to know anything beyond the physical line. What is life, what is death, what if anything exists beyond the boundary? The wisest scientist in history could tell us nothing. Every one of us has an imagina-

tion, and if we will only give it opportunity and exercise, its wings will soon sprout, and, ere long, will plume themselves for the upper and the purer air. I look with great respect and interest upon our Spiritualistic brethren The time long since pussed away when common sense sought refuge i ridicule of anything presented soberly and earnestly by earnest and sincer men and truthful women. It matters not to me that there are frauds in Spiritualistic circles. There is fraud everywhere and in everything. We find fraud in the pulpit, fraud on the bench, fraud in journalism. Shall we therefore, refuse credence to earnest preachers, to honest jurors, to sagacious and well-meaning journalists? clairvoyants and the monkeying mediums, while I look yearning scrutiny at the honest men and truthful women who tell me their experiences in Spiritual-

I put aside the cheating ism, assuring me of the wide horizoned comfort they receive and the full-orbed satisfaction and contentment their experiences bring them. Who can begin to tell the helpfulness a bereaved husband or wife may have from the other world, if in that possible world there is intelligent life and actual communication between spirits of the departed and the activities left behind? Mothers whose little ones were left to them long enough for tendrils to grow and twine, for the eyes of affection to discern beauties of character and charms of development, can tell you whether belief in the possibility of intercommunication

brings balm to their bruised breasts Fathers who have lost sons, upon whose strong arms they hoped to lead in later life, can bear testimony to the upliftment given by faith in this same intercommunication. But do they? Let facts answer the question. Of course they do. We find not alone in journalistic organs of Spiritualism. but from private sources, testimony in this respect, which must be treated seriously, because it is given in evident good faith. It would ill become you or me to accuse the witness of weak brains, because of matter of fact, many of them are persons of superior intelligence. That it is, like the reading of the scriptures, of great benefit to those who thoroughly believe in it, no sane man will for a moment doubt. But there are other sources of consolation to the bereaved. After the sharp pang of the blow is past, there comes a second degree, as it were, in which while the grief is less poignant, it is enveloped so to speak in retrospection. We find ourselves thinking of those who have gone rather than of ourselves. You

see, we are all selfish. Man is born to selfishness as the sparks to fly upward, and the first thing we do, the first step we take, is in the direction of selfishness which makes us appreciate our loss and weigh that which is taken from us, looking at ourselves as it were, in a mirror, shorn of some part of ourselves. Then comes this other experience, and we dwell long upon the character and the friendship, and loveableness and the comradicity and the good qualities of him who has gone. Little by little other faces obscure the shadow, other interests supplant the partnership of long ago and after a while we find ourselves regarding the whole procedure as a natural step, a perfectly-to-be-expected sequence, in which strange as it may appear, we have no personal lot.

HOWARD.

"To make war with those who trade with us, is like setting a bull-dog on a customer at the shop door."

Thomas Paine, in Crisis.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman. We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts of science that we have any hope of maintaining our population in plenty and comfort. Science, however,

will do this for us if we will only let her.—Sir John Lubbock.

I would rather be a poor man in a garret with plenty of books than a ling who did not love reading,-Ma-

caulay. Shun nassion; fold the hands of thrift; sit still-and truth is near .-Emerson. ·

Dr.T.A.Bland.

Transition Service by Mrs. Gora L. V. Richmond.

"In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you." "And there shall be no more death."-

One in India said: "This life is death into which you enter with struggle and pain. It is birth when Brahma calls you home."

One in Arabia said; "If this be birth, this thing of mortal clay, with pain and penalty, then give me death, for I am free then to soar away."

Beloved friends, we have come into this house of human life by the invitation of one who is greater than him whose body lies here.

Our friend and brother, Dr. T. A. Bland, inhabited this abode with his beloved companion a number of years. We have seen him here oftentimes, and have had communion with him here and elsewhere. We have sometimes met him in his joy and sometimes in sickness,

We knew him in his comparatively young years in life, and knowing this invitation was from a Greater and Higher and more Perfect Source than mortal, we come into this human habitation feeling the great baptism of a wonderful and glad new life.

The name that human beings have given to this great baptism is Death; but we know, in the innermost secrets of nature, in the higher interpretation of existence, that this is but a transmutation of life. We know, that in no chemical laboratory, in no scientific investigation has there ever been found room anywhere for actual death. The substances change places, they are transmuted into other things, and that which vitalizes and governs life goes, the agnostic or materialist says "we know not whith-But the agnostic and materialist know that Nature never stultifies herself; that the great thing that vivifies, ennobles and reaches the best form of life while it is here cannot be destroyed, for nature does not destroy that

We make no argument, for to-day the world is full of the evidence of the life of the mind and spirit; and humanity and the world to-day is full of the evidence of the existence of the soul beyond the change called death. It is not only the evidence of the enthusiasts of the various forms of RELIGION the world over, but now SCIENCE has taken up the theme in the wonderful investigations of psychic research, in wonderful revealments of Modern Spiritualism. So in the light of all that has come to humanity, the next step, miscalled death, is simply the next step of life.

The agnostic knows that nature does not stultify herself: She does not give eyes where there is nothing to see; she does not give the sense of hearing where there is nothing to hear; she does not give the sense of touch where there is nothing to feel; she does not endow you with immortal longings and hopes where there is no im-

The functions of the human mind are governed by the requirements of that which is within (as the body is governed by the mind); we name it Spirit; the deeper essence we name the Soul. But whatever this is named, It is the intelligent acting force and principle. So we are summoned to this dwelling to-day to witness its anotheosis, not its destruction. If we were here to-day but to bemoan the departure of our friend, if we were to say life is full of trials and after a time, as the tree falls, so this life must go back to nature—but this is no physical | brain, and knows more than it ever can express. So he decadence—there would be no word of comfort to offer worked on, permeated from within, and after the knowlon, dear friends who knew this man. But when we speak of Dr. Bland, we do not speak of this form that he used and that was so valuable to him for the seventyeight years of his life, we do not speak of this form that can perish and will be laid away, its elements returning to earth; we are speaking of that intelligence, of that life and that loving heart, of that friendship, of those qualities of mind and spirit that endeared him to all; we are speaking of the ability, and attributes, and nowers invisible to the senses, that have wrought in his life the most wonderful results.

Dr. Bland has touched every movement of human progress for three-quarters of a century, and for the last half century he has been an active worker in these departments of thought and progress.

In his young life he chose the companion of his life. For more than half a century they have passed on together. The fruitage of that life is not the wealth that will perish, It is not lands and houses over which heirs will dispute, It is not of shins that will sink out of sight nor railway interests that the corporations will run away with. But the fruitage of that life was that active purpose of LOVE FOR HUMANITY. Count the deeds and words in that direction; they form, oh! such an inheritance for one who can really appreciate it. To think of such a heritage: that no movement for human progress has existed in the whole of his active life that he has not sympathized with, no movement that he has not, in a measure, taken part in, and many that he was the prime mover in, and the active working force.

When we think of the books he has written, the articles he has published on various topics that have engaged his thought, and then say that this mind can perish! Why! that would be an insult to the Infinite Intelligence of the universe, who never makes an instrument greater than the one who makes it. That would be an insult to the laws of nature which never stultify themselves by causing the stream to rise above the fountain. So it is an insult to those primal principles of intelligence that know that which is primal never can cease to be primal in whatever state. The ultimate foundation of intelligence is intelligence whenever and wherever it is found. This active force, this sublime love for that which is true and

aniritual in the human race pervaded his entire nature. Of course, true reformers are Optimists; of course they are called Dreamers. But if it were not for optimists and dreamers we would never have had electrical railways. nor the lightning to be our errand boy: never would have had the steam horse to carry our burdens across the continent from ocean to ocean, never have opened up these wonderful forces of nature that are thrusting themselves now into the dull minds of human life. It was the dreamer Franklin who drew this lightning from the sky that is now your message boy and burden bearer. It is the dreamer Edison who dreams out things in the night that he elaborates in the day. "Where they come from," he says, "I do not know; they come to me in my sleep. So when Herschell saw the wonderful system that made the solar system perfect in its arithmetical order, he said: "Over there should be a star in the exact order of the universe or solar system as I see it," he was pronounced "a dreamer." But when the telescope was built that was strong enough, it revealed that wonderful planet. It was called justly by his name until other astronomers, jealous of Herschell, caused its name to be changed. Let us give credit to the "dreamers;" they are the ones that

always anticipate that which is coming. Our friend here was a dreamer and worker in the great laboratory of human progress.

It was twenty-five or thirty years ago when your present speaker saw Dr. Bland in Washington. He saw the injustice that had been and was being done to the Indians, and when he thought there was some chance of General (then President) Grant changing the Indian policy of the government, he worked hard in that direction until commissions were appointed to investigate the treatment of the Indians, and it was found that the officers of the army really wanted to slav the helpless and innocent people, and the merchants of St. Louis wanted the Indian wars on their frontier because, they said, "It made business better." Dear friends: Is it true that a nation can afford to slay in their weakness those who are dependent upon it?

When year after year and decade after decade new subjects and themes came before the people, he was among those to herald the people's rights, and to vindicate their right of conscience. He not only believed that people had the right to live according to the dictates of conscience, but also the right to die according to the dictates of conscience. According to the mandates of modern medicine, you must employ a physician approved of by the schools, but he believed that people had the right to employ "Healers," "Mental cure," "Christian Science," "Magnetism," "Suggestive Therapeutics," or any of the recent avenues opened to give humanity health, He not only believed this, but much of his time and energy has been spent in the last ten or twenty years to change the various state laws that were contrary to the freedom of human judgment and human wishes in this matter. In this city and in the city of Washington every measure that tended to deprive the people of their rights in this direction he has assisted to defeat, or has tried to; and all of this he has stood for, and how wonderful now, as if t were a realization on this very day: That Bishop Fallows, the founder of and one of the most nomilar bishops of the Reformed Protestant Episcopal church, is employing the "gift of healing." We wonder what the schools of Materia Medica will do with him? It is a great triumph for this silent form that lies here, for the arisen spirit, that this man, standing high in the church and social circles, shall have veered around, as a weather vane in the direction that he had the courage to contend for more than twenty-five years ago. Let us be thankful that such lives are given to the world, and that he has joined the ranks of those who marched forward: Wendell Phillips, William Lloyd Garrison and others who took the stand in advance for the rights of men and women to freedom against chattel slavery. Mr. Garrison mobbed in the streets of Boston; Mr. Phillips when emerging fresh with honors from the schools and could have had any position he might covet-he had the gift of eloquence and the most oratorical powers of any man in the country-but he chose to take the side of the reformer and of truth. Dr. Bland follows also in the same list.

When the abolition of slavery was accomplished by the government, someone said in the "Anti-Slavery Society," when it was about to be dissolved, "Well, God could not have abolished slavery without us." Wendell Phillips said, calmly, with splendid eloquence, "God could have abolished slavery without us, but we could not afford to be outside of that movement." Neither could the intelligent helpers that assisted. Dr. Bland said, "God can do his work, but if He shows me the way I must help it; I cannot set aside this that is for human progress. It is an opportunity to work for human freedom and enlightenment." He represents that which comes only to the individual through the enlightened mind and understanding that is pervaded by the spirit. He did not believe in the power of the intellect only; he knew that the soul of man is deeper in its grasp of primal truths. He knew that the entity still survives the body and mechanical edge came to him, about the same time it scientific men and philosophers throughout the country, that death is the next step of life.

About that time Dr. Thomas also received that knowledge from the fact that his own dearly beloved children came to him from spirit life. If he was in the city to-day he would pay tribute to our departed brother. But he is far away in Florida, but he knows that the spirit that has arisen is with the loved on earth.

Let us bear in mind the events of the past fifty years which record these different steps of progress taken by science. It has become an established fact that the scientific mind has been summoned to these subjects. Only twenty years ago there could not have been admitted into any Chicago medical college, or by any jury, the subject of hypnotism. Now there is not only not a 'college in the city that has not instructions in psychological subjects, but the whole realm of thought has been opened to human study. Only this year the great luminous other house of the soul, that which is the larger habitation, "not made with hands." has come more and more to be conceded and a part of the acknowledgment of those who are outside of all theologies, those who have passed through the reign of theology into the reign of true spiritual perception: So his mind and spirit; acting harmonlously in the great works of his life, made him believe in the freedom of all for their own worship, but he also claimed that liberty for himself, as did his companion. It is beautiful to know that they walked together, that side by side they climbed these heights, that side by side they battled for freedom of thought; it is beautiful to know that they were together as reformers and true workers in human progress in intellectual and spiritual ways so long.

The one great longing of his later years was, that some of you young men, some of you young students, or some of you who have had experience in your lives would take up the work that he so reluctantly laid down because he did not know who would bear it forward. We said to him when one time calling upon him, "You ought to be willing that some of these young men should have something to do; you cannot live to close the book of reform that your life has made." But he himself could not see how it would be pressed forward. Though we can well understand that it must be a matter of growth had some human lives will take up the work which he has borne thus far, and, before they are aware of it, it will be infused into the lives of strangers and of societies. These reforms come in this way, but not before some of their advocates are put to death for opinion's sake and their souls march on; afterward, a few years or centuries bring the people to their standpoint, then the truths they advocated are accepted. So it will be with this subject by and hy: it will be known that there is no absolute system of therapeutics; by and by it will be known that whatever pertains to the mind and spirit of man must affect also the bodily conditions; by and by "hypnotic suggestion" and "psychological therapeutics" will be taught in the schools of medicine, as "psychology" is to some extent to-day. By and by these forces of the universe that are only waiting for the hand of man to employ will come forth as he dreamed they would. But this cannot come in a day or an hour; it must be by work, and it is just such lives as his that prepare the way and make the foundation for the others who will follow. We ourselves have stood with him in halls of legislatures where some

rights of the people to employ the massagist, the hypnot- hood? Ingersoll, the great agnostic, said in his last ist, the magnetic healer or people who believe in any sys- eloquent tribute to his departed brother: "We hope to tem outside the pale of materia medica, and when the legislative bodies resolve themselves into a "committee the hope of the immortal spirit within Robert Ingersoll; of the whole" to listen to those arguments it proved them | it was not a flight of the imagination, but that lofty hope to be of sufficient interest." The time will come when legislation that goes backward, legislation that reverts to the human intellect, despite the human mind that cavils. past and restricts the rights of the people, will be impossible, for even now, in the midst of these great earthly powers that control liuman life, we are marching forward form but in full consciousness, and is rejoicing for this to the fulfillment of the knowledge that "there are more things in heaven and earth than is dreamed of" in the usual philosophies of life, because many other things are revealed with the change called death.

The struggles and privations of his life could not bend nor break the strong spirit that was within him, could not break the strong love that was between him and his companion, and could in no wise interfere with the onward march of those truths for which he stood; the liberty of conscience, the freedom of belief and action that does not interfere with the rights of others, and for that which shall be toward the progress of the human race here and and neighbors. He says "how kind you have been," and

To stop at the threshold of human life and say that this dwelling would permit, to all he would pay his tribute man does not grow after he has passed from the physical of appreciation and thankfulness for all the help and body is, of course, to limit the boundaries of existence to this simple gauge of human life here. Dr. Thomas has said so many times; ., "We know that this earth-life is but one of the stages, one of the pausing places in the great pilgrimages of existence." We and others have often said: "Why! earth is one of the shadow places in the great golden light of the Soul, that pauses here for work, and in which to greet each other and meet each other, and recognize through the outward barriers the liv-

ing soul that is within." So he has come and he has filled the purpose of his life here. He has taken his stand, has given expression to his ideas, and has longed to give expression to more, and he has passed on. You could not say-you cannot saythat "he died." The body is dying every moment after the time it reaches maturity; the receding wave is upon ties and powers. Humboldt learned a new language after not baffled by these so-called imperfections of age. So he passed out from the physical body, when he saw in partial vision one come for him in a car that was to bear him to the other world, and when the sentinel said, "Oh, it is not to-day, but a little later I will come back for you." they said, "Tell him it is not a dream," "tell him it is a great knowledge, that one waiteth for him, waiteth in immortal life to bear one into the next step of life." When Milton saw "Millions of spiritual beings walk the earth unseen both when we wake and when we sleep," it was not the dream of a blind poet; it was a rare, luminous vision, stronger because of the outward blindness, and more intent on those invisible things, and when

> "When the hours of day are numbered, And the voices of the night Wake the better soul that slumbered, To a holy calm delight;

Longfellow says:

Ere the evening lamps are lighted, And like phantoms, grim and tall. Shadows from the fitful fire-light Dance upon the parlor wall,

Then the forms of the departed. Enter at the open door, The beloved ones, the dear hearted Come to visit me once more."

Do these poets tell falsehoods? Are these dreamers of themes falsifiers of the huma scientific men tell falsehoods: Dr. Alfred Russel Wallace, Sir William Crookes, Frederick W. H. Myers, and others whose investigations and works prove the existence beyond this life. Do they tell falsehoods? Are they, with human ties, human affections, and human intelligence, doing this merely to gratify the idle romancing of the hour? These things prove that the immortal life is more and more manifesting itself.

Shall there be no anticipation for these two, this loving pair who have walked side by side as lovers? To the very, very last day they were together in the human form they saw and they stood together; they investigated together, and they received the knowledge of the future life together. It is but justice to him to say that he did not BELIEVE in immortality, he simply knew of a future life, and he knew that knowledge opened up the pathway that led triumphantly unto that next step.

Baffled as people are in their seeking, and indifferent as they are when things come, still we know there is no house but what has an empty chair, no fireside but what some absent place is there; so each heart turns longingly toward that next step of life, to know what triumph is there, what love is there, what the next sten or state of knowledge may be. We know it is not a state of idleness: we know if one is active here there is greater activity there; if one has knowledge here there is greater knowledge there, and greater opportunity for knowledge there: if one has enthusiasm for the progress of the human race here, there is greater opportunity for enthusiasm there

leave the household deserted, do not depart from the things that interested them here. - Dr. Barrows, in opening the Parliament of Religious, during the Columbian of human hopes and human liberty shall come upon the Exposition, said: "The greater Congress of the skies is bending o'er us; Washington, Lincoln and the found- heaven. Bless all, and guide them and guard them, and

invidious legislation, was pending with reference to the all nations are there." Was Dr. Barrows telling a falsemeet again." It was not the hope of the agnostic, it was that is enkindled from within, that comes despite the

> Now we are here by the open gateway of immortal life, he bids us tell you he is here, though not in the mortal great change, that he is relessed now from the form. Do you know what it is to be set free from bodily suffering? It is like a caged bird set free to fly in its native air; like a prisoner who has been bound in a dungeon cell set free; like a miner in one of those terrible disasters who finds himself once again in the sunshine. But all that even is nothing compared to this one gratifying and glorious consciousness of being set free. Yet the ties of affection are just as strong, the friendship as true in spirit as it is in human life, and the love that bound him to you, to all his household, and to you, dear friends to those who would gladly be here to-day if the limits of strength you have given him.

> To you, students, and to you, doctors, oh! remember his words to you, take up the theme of his life in the same way if you can, and make it your life theme. You must have some well defined work while you are here.

> And remember what he has said to you friends and beloved ones of younger generations, these dear ones of the household, that were like his own children, how you have gathered around in his time of suffering, who have always been so attentive Oh! hove and girls, he loved you well. Whatever there was in him true and strong and noble, remember and strive to emulate.

Let no one suppose that the DEAREST ONE, who sits here with her human heart and human tears-that are needful-walks alone. These two lives that have walked side by side for more than half a century are not divided it, but the mind goes on, and on, and on, in all its activi- by this change, but nearer, dear heart, by one body less, nearer by one tenement less are you than before. Greater he was eighty years of age, that he might investigate the in his power to aid and strengthen you, and nearer to Fauna and Flora of South America. The life that is you beloved will he be, than ever before. For all of your greatest grows stronger with years. True intelligence is kindness there will be loving ministration in your hours of dependency or in your hours of triumph. For all your struggles, dear heart, and for that which you have done for him, there will be added strength and measure of light for you, and the great, glorious setting of his life's sun will be like the morning welcome when you come.

> Have you seen the sun go down with argostes of sulen dor that light up the way, and flocks of clouds one by one from the north appear as attendants upon the setting sun? Have you seen like columns of light the rays unfold forming a crown of glory for the King of Day when its splendor sinks from the visible heavens? Thus has his outward life sunk; but on the other side is the morning, the glad, golden, resplendent morning.

If he could have said, "good night," "Good night, dear friends, rest peacefully; May your dreams be beautiful and bright, Until at last you come to me, May you know the golden beauty there.

This day will sink, is sinking to rest, And all the beauty of the day Is garlanded in the sun's warm breast When the day-light will fade away,

Waiting for you so bright and fair."

Then the stars will come out one by one, Greater than an earthly sun. 'Good night." he would say to the body there. "You have served me well all these long years. You have served me for my purpose rare,

But now without sighs or tears I let you sink out of my sight. Body, you are not me-still, good night." And then, dear friends, when the day is done

And all the golden glory here Of your life-work is fully done, You pass, as he, to that other sphere,

You'll say to all your friends, "'tis so bright I am going there. Good night; good night." And over there the resplendent throng

Greeting you with their perfect song; When there are all the dear ones above, Thronging around with their thoughts of love. Then when the light of the morning shines upon you.

All the hills with resplendence adorning-How beautiful: and the first in view Will be the loved; he will say: "Good Morning."

Unto our Heavenly Parent, Giver of Life, and of that higher life that men call death, we turn in praise. Beneath the baptism of human tears we still realize that great glory of Thy love; beneath the outward shadow we bend, conscious of the inward triumph of that Light. May this household not be desolate; may this one who sits here not feel alone; and may all these friends, as they go forth unto their daily tasks bear the knowledge that this life has not gone out, but has been added unto the greater The great lives who move on from physical life do not kingdom of immortal friends; and may that light shed its brightness on their way, as it did on his. May his selfsacrifice be emulated by them, until at last the fruition earth and Thy work be done, and Thy will as it is in ers of this Republic, and the great and revered minds of may they turn to Thee forever. , Amen.

SONG-THE DARKEY'S WISHES. ba. it I wisht I was in healfen settin' down

Twould make no diff hence bout de If I could rest my bones, along wid

Brudder Jones, Way up dar in headen, settin' down wisht I was in heaben, settin' down; Twould make no thit rence bout de street. Whether jasper or ob gold, so de dar-

kies don't grow old But could just set an resi dere weary feet.

If I was only up dar settin' down, I wouldn't be partic ar 'bout de tings, For I's so ol' an' weary, de angels would be sorry." And would come and sing, and fan me wid dere wings.

Why can't I go to heaben and set down? Little Rasmus he am done gone befo'. Dinah she am dar, wid de kinky in her hair y Way up dar in heaben, wid ol' black

Sometimes, I hear dere vioces in de breeze:

In de ebnin' when I res' an' takes my Dar comes visions to my sight dat makes dis of heart light-In de eb'nin' when de moonlight's in de trees.

seem to feel an' hear dere whisp'rih' sigh. Softly breathin' ob'de joys dat am gone by: But da tell me nebber min', up in heaben dar I'll find Dat de joys we've tasted here will

nebber die. So no matter if my heart am ol' an' An' de hongry wolf am howlin' at my

I can see de heabenly light comin' nearer to my sight. Den I nebber mo'l be tired, ol' an po'.

So I'll try to be mo' patient, an' to

wait Till de time comes to pass de pearly gate. Den dar's Rasmus, an' ol' Chloe, lubly Dinah an' ol' Joe, Wid a han'-clasp an' a welcome for

MRS. ALICE D. GREEN. Hamilton, Ill.

Temporary Return to Life.

A dispatch from Paris (March 17) states that great interest has been excited in that city by the temporary return to life of a young girl was apparently dead. The physicians made experiments to restore her to consciousness. They immersed the body in warm water and administered rhythmic electric shocks. One of them made hypnotic passes over her, and after three hours of experimentation the girl opened her eyes, and in answer to questions began to describe her sensations.

She said when she fell asleep there was a period of complete prostration and a growing sensation of cold. Then her thought left her body altogether. "I could see myself lying there while I heard the sound of disant music," the girl explained, "and soon the tie uniting me and my body was broken. Then I saw great monsters [the doctors] fighting for my body.' Here her statement ceased: she became hysterical, and; to quie her the doctors gave her morphine and she died ffrom an overdose.

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ADD MEETINGS

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General Survey.

The Spiritualistic Field-Its Workers, Its Work, and General Progress, the World Over.

THE VARIOUS SPEAKERS SAY views. WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use

The Song Cards for sale at this office at \$4 per hundred, by mail, \$4.50, are the help you need in socie-

The General Survey is intended merely to simply announce the engagements, movements and work of speakers and mediums, and not to report what they have to say.

Henry E. Howes is now serving the Spiritualist Society at Tacoma, Wash. Mr. Howes for a time was president of Fulham Society of Spiritualists, London, England. He comes to this country well recommended, and will calls to lecture wherever desired. Address him in care of general delivery, Tacoma, Wash.

R. A. Bell writes from Helena, Montana, that a good lecturer and medium is wanted there to organize a society. Any one who can fill the demand should stop there for a time, and do the work desired.

We regret to learn that our venerable friend, Dr. N. F. Ravlin, who now resides at 1014 Bristol street, West Berkley, Cal., is suffering from an affliction of the eyes. Otherwise his health is good, and he was never in cident to the conditions peculiar to closer touch with the higher intelligences than now, and can deliver a say, after two months work with the gences than now, and can deliver a lecture that will interest any audience.

Rev. Adaline Cooper writes: "The Lone Star Spiritual Society of Syracuse, N. Y., is realizing that the seed that has been sown is springing up, and is bearing fruit. It has opened an account with the bank, as it has been able to make a deposit. We are having a good attendance. We are preparing for anniversary exercises, Mar. 29; have also started a Lyceum.

Annie E. Rack, of South Euclid, Ohio, details the following remarkable incident: "My sister, who lived in Arden, Wash., until last week, was engaged in picking up things preparatory to moving. She was looking out when she saw a large light, larger than the light of a lamp, coming; it passed right by the window, and was soon followed by another still larger and brighter that passed by the window. She arose and went out; then her adopted daughter saw it. She was afraid it was a warning of some disaster, as she was about starting on a long fourney."

Mrs. Nina Dell Challen, of Toledo, Ohio, writes that she is lecturing and giving demonstrations at her home where all are made welcome. On the evening of Sunday, Mar. 29, anni-

ton, D. C.: "In reporting the seance held at the home of Mr. F. A. Wood. on March 12, the name of Mrs. Tillie Henkle, a test medium, who did most excellent work that evening, was inadvertently left out when the report was copied on the typewriter. We consider Mrs. Henkle's work a great help to our cause in Washington, and know her to be a most re-liable medium. She holds meetings at her residence, No. 11, 4th St., S. E., weekly. I feel this notice should be published, in justice to a worthy woman and good medium.

Correspondent writes from Rock-"The services of the Spiritual Science Society, on Sunday evening, March 22, were attended by a large and greatly interested audi ence, of which young people were a large part. Dr. T. Wilkins, delivered a discourse on the past, present and future of Spiritualism, as an anniversary reminder of the 60th birthday of Modern Spiritualism. The Doctor its inception, knew what he was saying in behalf of Spiritualism, and digest, more than the ordinary. Mrs. succeeded in interesting the audience Clarence, who sings in her in that capacity. Look for an ansouncement of a Mass-Meeting at this place in the near future.

W. J. Colville's farewell lectures in San Diego were attended by an audi- San Diego has been filling the rostrum ence which completely filled the spacious Spiritualists' Temple. This active worker has now returned to Parrott Hall, 2309 Santa Clara ave., Alameda, Cal., and is lecturing regularly in San Francisco and Oakland.

Mrs Maggie Henry writes: "At the Universal Occult Society in the afternoon, we have conference meeting; at 3 o'clock; usually have a very interesting time. In the evening we had the pleasure of listening to a lecture by Mrs Daniels, one of the oldtime lecturers. We were especially favored with music by having two fine singers, and both favored us with a selection, followed by spirit messages from Madam Lucile De Loux. Mr. Hamshire and your correspond-5th of April we expect the pleasure of | Smith." hearing Dr. G. B. Warne on our plat-

Rev. Alice Baker, writes ffrom Muskogee, Okla.: "I am now serving the Church of Spiritual Harmony in this city. I am engaged to remain with these good people until June 1st. This organization is only two months old, but is doing efficient A Lady's Aid has been organized, and is doing splendid work. Any place, not too great a distance wanting my services as lecturer and message medium through the week, I will be glad to hear from. I will answer calls to officiate at funerals, nation or a tulip as a token of some Angeles Mar. 8. I will be San Jose Address all communications to me at thing that always brings joy into our the Cardinal Hotel, 218 1/2 W. Okmullives. Then came the toasts, which Pueblo, Colo., 525 W. 3rd stress for gee Ave., Muskogee, Okla."

announcement in a second comment to the THIS GENERAL SURVEY DE BEAR IN MIND that the Editor of PARTMENT IS ONLY INTENDED TO The Progressive Thinker Is in no CRRONICLE THE ENGAGEMENTS wise responsible for the views ex-AND WORK OF SPEAKERS AND pressed by contributors. He may or A REPORT OF WHAT may not, agree with their respective

> TAKE . NOTICE, -Correspondent are required when writing for this paper to use either a typewriter or a pen, with black luk. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Correspondent writes: "Mr. and Mrs., A. W. Bloom assisted Mrs. Hilbert with her anniversary services on Sunday, March 22, and were greeted with a goodly audience—more than the average, and everyone in the upper vibration of inspiration. Progressive Spiritualist Society is on the up-grade, and the house should be packed every Sunday evening, the feast of reason and flow of soul is so good.

Mrs. McKinley Creighton writes from Philadelphia, Pa.; "We all heartily appreciate our esteemed friend, The Progressive Thinker, which is a most welcome guest each week. I see you are doing excellent work in Chicago. It has been several years since we left your city. I am always pleased to send in all the subscribers I can."

Oscar A. Edgerly writes from Wash ngton, D. C.: "On Sunday, March 29 I shall have concluded a very pleasant and successful engagement in Wash ington, D. C. In this city an intuitive person can feel but the powerful influence of the hustle and activity in-First Association of Spiritualists of this city, that, as a body of people, hey are thoroughly in touch with all the activities that characterize this heart of the Nation. By their devotion to the Cause, they honor Spiritulism, and make its power felt at this most important point in the country. The officers of the Association surely do understand the neces sary conditions needed by mediumistic workers, and they have supplied all that was essential to make my engagement a success. No more faithful supporters of our cause can be found in the United States, than Mr. F. A. Wood, President; Mrs. H. D. ratory to moving. She sat Morgan, Secretary, and Mrs. M. T. by the stove facing the Longley of the F. A. of S. During my stay in Washington I have had the pleasure of meeting and fraternizing with Mr. George W. Kates (Secretary of the N. S. A.) and his good wife On my visits to the N. S. A. headquarters I have felt strongly impressed that Mr. Kates, as Secretary of the N. S. A., is the right man in the right place. On Sunday, April 5, I shall begin a two months engagement at Ayer's Temple, Boston, Mass."

W. F. Schumacher writes: Spiritualistic Society off the Students of Nature had a large audience at its Sunday evening service, at Van Buren Opera House. Brother J. Core H. D. Morgan writes from Washing- tor. Our Society has not disbanded, as some one has circulated. At its last business meeting, March 25, ininstalled officers for the season.'

B. B. Hayden writes from Amarillo, Tex.: "We have a city here of between 12,000 and 14,000 with increasing growth, and we have never had any one to come here and instruct our people along the lines of Spiritual-We have an intelligent, liberal and progressive citizenship, who would be glad to make investigations along these lines; therefore, if you could send us a reliable medium. I am more than confident it could be made to his or her financial interest, besides the pleasure arising from working in a field that "is ripe unto

Those wishing the services of J. M Temple as test medium can address him at Berwyn, Maryland.

Wm. Patrick writes from Seabright "Mrs. Maud Lord-Drake has been holding meetings both private having come up in the Cause from and public, and officiating in our Spiritual Church, and giving many wonderful tests to both skeptic and Spiritgave the new converts something to ualist. She has held several private seances in my home and .no doubt Neilsen was the message hearer, and you remember her familiar spirit seances very beautifully, and almost beyond our comprehension." Secretary writes from San Bernar-dino, Cal.: "Rev. J. L. Dryden of

of the San Bernardino Association of Spiritualists during the month March. We hope to have him return to us during the latter part of April. Mrs. Thiebaud resigned the pastorate of this society sometime ago, on account of illness. San Bernardino is fortunate at the present time in having the "Stevensons," Mr. W. R. Tabor. Mrs. Eva Smith and Mrs. Furse all mediums of proven ability, working for the cause of Spiritualism with in its borders. All are members of our local society. The following offi-cers were elected at the recent election held by the members of the San Bernardino Association of Spiritual ists: President, Mr. L. W. Grant vice-president, Mrs. Mary Wilcox secretary, Edward Bates; treasurer Mr. B. A. Wilcox; trustees, Mr. D. . All were recognized. On the Simpson, Mr. Jas. Boyd and Mrs. Eva

> Chas. A. Thompson writes: Fraternal Daughters held their regular Wednesday meeting and I pleased to state they are growing in attendance every week. The evening session was presided over by Dr. A. Caird. We had a short talk from Brothers Warner and Hanvey, and messages by Brothers Tampal and Schmidt; then came the get-together social, given by the men, and the was far beyond our expectation: In fact the hall was inadequate to hold them. At the opening of the refreshments, each one received a carwere responded to by the following the anniversary."

TO THE SPIRITUALISTS OF OREGON

The State Board of Spiritualists earnestly desire to come into communication with every Spiritualist throughout the state of Oregon. Will all those who read this please write to the state secretary, Mrs. W. J. Youmans, 445 Columbia street, Port-

ladies: Mrs. Lichtig, Mrs. Adams Mrs. Knapp and Mrs. Hill. It seems the F. O. O. S. are to start an incentive which is worthy of others to follow. We all fully appreciate the kindness of Messrs. St. John and Bitter for the impersonation stunts they did for us. The ladies are already planning to outdo the men on April 29. Don't forget the date, and No. 406 Ogden avenue. I omitted by mistake that one of the gentlemen made a hand-painted pillow for the F; O. O. S., and donated it to the Fraternal Daughters.". Secretary writes from Milwaukee,

"The Spiritualists of Wisconsin

will please remember the date of the Eighth Annual Convention of the State Association, APRIL 21, 22, 23, 1908, in Elks Hall, Portage, Wis. Good music, speakers and mediums both local and outside, will be present. The Planter's Hotel will be the headquarters. Thomas Grimshaw of St. Louis, will be the main speaker, and all may know that means the profoundness of logic and the phenomena, in his trance method of work. Mrs. Paul Buehler from Minneapolis. Minn., will be one of the message, bearers, assisted by home talent at each meeting. Every Spiritualist of the State should have interest enough in the cause to come and lend their presence or financial aid. If Spiritualism is to succeed the ranks must be filled with harmonious workers, and the State Association put upon a solid financial basis. Let this be a great event in the history of Wisconsin Spiritualism. Let your efforts be free and of the right metal and all will be well with the Cause, and in the end you will be proud of Spiritu-

alism and your associations with it." T. J. McFeron writes from San Diego, Cal.: "After Brother John W. Ring left us on the 2nd of the present month, we had a lull for a few days only, as W. J. Colville came to our temple on the 5th and started in on his three weeks' engagement, and as is usual with him he is working every day and evening, and I assure you he is giving us some masterful discourses. He will remain with us until the 24th. On the 29th we are planning to celebrate the sixtieth anniversary of Modern Spiritualism with an all-day union service in our temple. Mrs. M. P. Morrill, pastor of the National City Spiritual Society, will have the opening address at 11 a. m., followed by Mrs. Katie H. Harveston, and in the afternoon Mrs. Nickless Cobb, pastor of the Second Spiritual Society will have the entire time from to 5 with lecture and messages Then Mrs. Harveston will have the entire evening, beginning at 7:30 for lecture and messages.

The good ladies of the Chicago Spiritualists' League will endeavor to perfect an organization of an auxiliary to the League, to be called the Sunshine Club," at the League Mass-Meeting, April 11, between the afternoon and evening ssesions, at Handel Hall. All persons whose names are on the roll, and all others who wish to join such organization, please take notice and be there and ready at the appointed time. By request of the

Correspondent writes: "The 60th Anniversary of Spiritualism was celebrated at the Hall of the Golden Rule Society, 43 So. Pauling st., in a manner to impress itself upon the minds of all who were in attendance, Saturday evening and Sunday afternoon and evening March 28 and 29. The music by the Richards Brothers, on piano and violin, the address by Prof. Peck, also the short recitation, The poem by Dr. Wilkins, the messages by Mrs. Susie Thompson, on Saturday evening, the short talks on Sunday afternoon, by Dr. Burgess W. F. Peck and others, the music etc., on Sunday afternoon; the piano solo by Miss Edith Wilkins, the poem by Dr. Wilkins, the rousing historical discourse by Prof. Peck, the piano and violin duet by Mr. and Mrs. Kirtland, the singing by Louie Anderson, Mrs. Frankie Cole and Mrs Nora Hill, and Footstepsthe songvbgkqjetaoinshrdlu by Prof. Peck (his own composition) Angel Footsteps on the Floor) the address, in Indian costume, by Harry Burgess, in fact, the whole program from beginning to end was one constant feast of good things, and all were well entertained and instructed, and doubly paid for the money invested. 'It was a fitting commemoration of the advent of modern Spiritualism and was the last appearance of Brother W. F. Peck before the Golden Rule Society in a two months' engagement. He will be thrice wel come when he comes again, for those who have learned him love him, and will keep the doors of this city open to him. A farewell reception to him was given at the home of Mrs. Avery, 102 So Oakley blvd., Monday evening, and no fault could be found with the manner in which this affair was conducted all the way through.'

The Chicago Spiritualists' League will hold its second monthly meeting in Handel Hall, on Saturday after noon and evening, April 11, and the indications are this Mass-Meeting will eclipse the first one, which was grand success. Verily, the Spiritualists are getting together in a harmonious band of brothers and sisters, at last, and those who are not willing to stand up and be counted for the Cause they profess to love, will be veritable back numbers soon, with a visible capital "C" on their forehead, for "Coward." Spiritualism must unite in self-defense, and for selfpromulgation.. .The world is urging the truth to the front, and Spiritualism will lose its credit to other de nominations unless harmony and

union are established soon." Dr. C. A. Burgess did the platform ork for Mrs. Cleveland's society Sunday evening, Mar. 29, to a large audi-This good worker is still having her hand operated on, and undergoing all the agonies of mortal life She has the sympathy and strengthening thought of the entire circle of

her friends. J. W. Ring writes: I had a most delightful and successful stay in San Diego, and a rousing meeting in Los

The subject of the discourse given by the guides of Mrs. Richmond on Sunday, April 5, at 11 o'clock, will be Prepare for the Resurrection.

Virginie Barrett writes from To-ronto, Ontario: On Mar. 22 we held an anniversary of Modern Spiritual-ism in Dominion hall, which was well attended. On this occasion the writer unveiled the first Spiritual Banner. It is made of white satin, upon which is printed a center figure pointing heavenward."

Mrs. J. R. Malette writes from Sa Diego, Cal. On Saturday, Mar. 14, about thirty of the Busy Bees and their friends began to swarm and lighted at the new home of Mr. and Mrs. Seloren, at the corner of Ver-mont and Essex street, University Heights, where refreshments were served to those hungry Bees, and with music and speeches, a most delightful evening was spent. Each guest upon leaving wished many years of happiness and prosperity for their genial host and hostess.

Rev. Milton Baker in a lecture Sunday night before the local organization of Spiritualists, explained the Spiritualistic belief regarding Jesus in the following language: "We recognize Jesus as the world's greatest spiritual and moral teacher. He shared some of the superstitions of his time, but what great man does not? He is our saviour, only in so far as his teachings save us from the pitfalls or the purity of his life inspire us on to greater unselfishness and a more exalted life ar Nature ever seeks perfection, and she has given us a Michael Angelo in sculpture, a Wagner in music, a Shakespeare in the drama, an Ingersoil in oratory, an Edgar Allan Poe in poetry, and a Jesus in the spiritual world. Each of these persons stands paramount, a "beacon light in history" in his line of thought. Jesus, while the greatest spiritual leader, was no greater than was Michael Angelo in his line of work. There is no more reason for believing that Jesus was immaculately conceived than there is for believing that Poe or Shakespeare were." - Republican. Lawton, Okla.

Mary B. Hill writes: "We enjoyed very interesting sesions of the Band of Harmony in listening to the experiences given by each in earning the dollars which were given, beside the enjoyment and blessing in, not always in the gift as the value of the gift, but in the giving. In a financial sense this was the most successful experience meeting" the Band of Harmony has ever had. Friends must not forget the date of our next meeting, April 9, room 809 Masonic Temple. Let us remind you of your luncheon. Coffee served at 46 o'clock. These meetings are very valuable, and once you come, you will realize what you have missed!'b

"NOT TO MAKE TRIP ABROAD." Mrs. Piper Denies London Visit Report.

Mrs. Leongra J. Piper, the medium who has been reported as about to go abroad that her powers might be more closely studied by Sir Oliver Lodge and other members of the London Society for Psychological Research, issued a statement through her husband to the Post last evening denying such an intention.

"Mrs. Piper has not had the slightest idea of going abroad," said Mr. Piper. "The report should not be reated more seriously than the usual stories circulated from time to time about Mrs. Piper. There is no need for her to go

abroad to be studied by the London Society for Psychical Research, because all of her sittings at present are in charge of Professor James of Harvard, who is the American representative of the London Society. It has been said that, owing to the

illness of J. G. Piddington, a member of the London Society for Psychical Research, Mrs. Piper would postpone her journey across, but Mr. Piper de nied the report. He expressed the hope that his statement might set at rest the stories going about, adding These rumors are always painful to Mrs. Piper, who intensely dislikes publicity of any kind." Mrs. Leonora Piper is now living

with her husband and daughters on Hunnewell street.—The Post, Boston,

SPIRIT RECORD BOOK IN HOOKER WILL CONTEST

Mrs. Kate Burton Powers of Brook line is Practically Disinherited in Grandmother's Last Testament.

Hartford, Conn., Mar. 24,-At the continuance of the trial of the Hooker will case to-day in the Superior Court Mrs. Alice Hooker Day of New York daughter of the testatrix, Mrs. Isabella Beecher Hooker, expressed her satisfaction with the manner in which her mother disposed of her property, thus directy controverting the grand daughter, Mrs. Kate Burton Powers of Brookline, Mass., who was practically disinherited and who is seeking to have the will set aside on the ground of undue influence exerted by Dr. Hooker and by numerous spirits of

Mrs. Day testified that she was unable to definitely gauge the influence of spirits on her mother. She was not in with her mother's Spiritualisttic beliefs and she characterized alleged me diumistic revelations as pure mind reading. Shelknew that her mother asked the spirit of some friend to rec ommend a hair restorer, adding, "she did not get it."

The book in which the record of spirit messages was kept was constantly in evidence.

Mrs. Day said she had not seen her niece, Mrs. Powers, who is contesting the will, for twenty one years, or until she met her in the courtroom .-

CHRISTIAN AND AGNOSTIC CHAM-PIONS DEBATE.

Meet face to face on public plat-

Famous ,Christian scholar (Rev. Dr. Crappey), accepts challenge of noted a agnostic leader (Mr. Mangasarian), that "Jesus Never Lived." Debate stenographically reported, now ready in book form. Edition limited. Price while they last, \$1.00, with the names of five of your thinking friends. This is the first in a series of great debates by international champions of opposing views on thought-stirring themes to be held under the anspices of this society. Send postal anyway for free description, reviews, etc., to Original Research Society, 4841 Steinway hall,

LAKE HELEN, FLA. Notes Front the Southern Cassadaga Camp.

The past week was a very strenuous one. The usual Monday conference was the last held and very interesting. Tuesday's lecture by Mrs. Morrell and also the messages were up to the usual excellent standard. The Wednesday afternoon seance was given by Mrs. C. P. Pratt, who is one of the best psychometric reciters upon the platform, and pleased her audience very much. On Thursday Mr. Wright was the speaker, and Mrs. Throndsen the medium.

The Wednesday evening concert under the management of E. Earle Slater, of Columbus, Ohio, was a great success in all ways. Mr. Slater desired to assist in the work of putting in better lights, and wished the friends also to assist, and he was ably assisted not only by a large number from the camp, but Lake Helen and Deland people also assisted.

Mr. Slater is a member of the Columbus, Ohio, Glee Club, and is known as one of the finest base singers in

Thursday evening the Ladies' Auxiliary gave a supper at which 112 people sat down to the first tables. The psychics, Mrs. Bartholomew, Mrs. Critchley, Mrs. Greenameyer, Mrs. Throndsen, Mrs. Moulton, Mrs. Witters. Mrs. Pratt. Mrs. Hardenberg, gave readings, and Mrs. A. J. Underhill told fortunes from cards. An auction sale of bazaar, goods added zest to the occasion, and a dance cheered the young people present.

Warren Hoyt of Bridgeport, Conn. and Mrs. Bállard of Ludlow, Vt., have not only given us good music, but have been most obliging in giving their services whenever they could assist in the pleasure of an evening. Mrs. Ballard has been at the piano when she was not physically able to do so, and Mr. Ballard in every way assisted us. We have found he is a very competent undertaker; he conducted the funeral of Mrs. Thatcher in a very creditable manner.

Friday afternoon the Ladies' Auxiliary had their election of officers. Your scribe was elected president for for the tenth time. Mrs. M. E. Clark, of Elmira, N. Y., was re-elected secretary, although at first she feared to undertake the arduous work which has been so well done for several years, she was persuaded to try and we believe she will have strength to serve. Mrs. Mary MacGarvey, our hard-working treasurer, said she must positively decline, and was reluctantly given up. Mrs. A. M. Spencer and Mrs. Whitaker were re-elected as vicepresidents, and Mrs. Alger, of Lily Dale, was added to the list. Mrs. Whitaker was also made treasurer. The ladies turned, into the camp treasury the sum of \$688.15.

Last Saturday morning was the election of camp officers. Dr. Hilligoss was again elected president. E. W. Bond, vice-president; H. S. Twing, secretary-treasurer. The trustees are the same as before, excepting the election of Mrs. A. M. Spencer in the place of Mrs. MacGarvey. They are A. A. Butler, Joseph Slater, Dr. Babcock and Mrs. Spencer. The secretary's report showed the camp entirely out of debt, with a small surplus in the treasury.

In the afternoon Mrs. Ellwanger, of Hawks Park, Fla., formerly of St. Louis, Mo., again gave her clam and oyster feast to the campers. A barrel of clams, also one of oysters, were shipped from her home and prepared at the home of Mr. and Mrs. A. M. Baker. The clam chowder was deliclous, and the raw oysters with crack ers, vinegar, etc., were very appetizing and thoroughly enjoyed by the

President Hilligoss had his large Victor there, and music and song added to the pleasure of the occasion. hearty vote of thanks was given Mrs. At 4 p. m. the crowd went just outside the gates to the fine new home

of W. W. Kelsey and wife, now of Rochester, N. Y. (Mrs. Clark Kelsey being the message bearer at Dr. Austin's fine church). The occasion was the dedication of their new home, which bears the name of "The Orient. Many bright speeches were made. Among those who snoke were J. Clegg Wright, Mrs. Morrell, Mrs. Throndsen, Mr. Hubbard, Mrs. Greenameyer, Mrs. Frier, Mrs. Twing, Mrs. Gill, Mr. Hopkins, Dr. Hilligoss, Mr. Budington and Dr. Wyman. Mr. Budington and Mr. Norman were prepared to take pictures of the house and the people from different view-points, and we turned our steps homeward, only to eat our supper and start to the Slater home to surprise them. Mr. Wright gave a fine talk and after singing by those present, Mr. Earle Slater responded to a request to sing 'Asleep in the Deep,"

to the delight of all. Before we had begun to think of going, the bell rang and we went over to the auditorium to listen to a won-drous "new light" who has come among us in the person of Mrs. Grace M. Brown, president of the National Essene Society, whose headquarters are at Denver, Col. Mrs. Brown is a guest of Mrs. Laura G. Fixen, and won many hearts by her "sun-shiney" gospel the first evening. The Essene Socety is really a revival of ancient Spiritualism. It is brought out with modern demonstration in Ines of healing and success manifestations. She will give talks every afternoon until Monday, when she goes to fill an engage-ment in Jacksonville. The following are some of the thoughts put before the public:

"We have no creed, but creed of loving helpfulness. We have no law, save law of broadest charlty. have no work that does not serve the race. We have no 'joy save joyous consciousness of God.

In the next letter will give an account of the last day's work of the gathering of 1908.

The audience was shocked after the Sunday evening service to learn that the "Angel of Release" had come to the Thatcher home and borne away the spirit of our brother, O. J. Thatcher, of Jamestown, N. Y. He had been a great sufferer, and we rejoice with him that pain is a thing of C. E. S. TWING. the past.

"The Light of Egypt." Volume and 2. An occult library in itsell, a text-book of esoterie knowledge, as taught by the Adepts of Hermetic Philosophy. Price \$2 per volume.

The Jesuits, By Rev. B. F. beautiful. The serv Austin, A. M., B. D. An excellent ed by the writer. Price, 15 cents

How Syracuse Woman Took Her Wrinkles Out In Three Nights

After Facial Massage and BeautySpecialist Had Failed

"Made Me Look 20 Years Younger"

Says Cincinnati Lady Who Tried It: "Now Past 40, but My Complexion Is Smoother and Better Than in Girlhood," Writes a Kentucky Woman, Who Used This Wonderful Process for Removing Wrinkles,

The Discoverer Offers to Give Particulars Free of Charge to All Who Write Her within Next 10 Days—Exacts Promise of Secrecy—Treatment Very Simple and Absolutely Harmless-May Be Used Without the Knowledge of Your Most Intimate Friends.

Ever since woman's beauty held very skeptical about your treatment. rows from the brow.

specialists have for centuries past In speakin vainly tried to fathom the sealed se-

and worry left their unsightly lines York to Chicago. and marks upon her face . She saw the beautyof youth giving away to the etc., cannot understand how my treat-

Her first resort was to the facial massage, cold cream and steaming pots; then next to beauty specialists; but all in vain. The wrinkles seemed, if Facial massage even appeared to her look twenty years younger: also stretch the skin; more wrinkles came. letters from many others. 1 do not She had spent all the money she could afford to spend, and was ready to give up in despair, when one day a friend made a happy suggestion.

This gave her a brilliant idea. She set to work on the thing herself, and after several months' hard labor and almost endless experimenting she succeeded in producing a wrinkle remover, way, entirely different from anything she had seen or heard of. She tried it on herself, and lo and behold! it worked wonderful transformationin a single night. She tried it a second night and her wrinkles were practically gone. A third night—three treatments in all -and her wrinkles had entirely disappeared and her skin was soft, clear,

Mrs. J. E. Black of Yonkers, N. Y., "When I look into the glass I scarcely know myself, so great is the improvement. My wrinkles have en-tirely gone." Miss Gladys Desmond, the actress of Pittsburg, Pa., says: Your treatment made my wrinkles disappear in one night. It is certainly Godsend to womankind. 1 tried cold creams, skin foods and various advertised wrinkle removers, but they all correspondence will be strictly prifalled absolutely and I confess I was vate."

sway over man and brought her pow- but in one night my skepticism had er, influence and wealth, she has entirely vanished. When I looked at sought a way to stay the processes of my face on the following morning old age and banish deep lines and fur- and saw what a wonderful transformation had taken place I was sure at last Chemists, beauty doctors and skin I had found the right thing."

In speaking of her discovery, Miss "Yes, I know it sounds crets of nature, and find a way to keep too good to be true, but really I do the beauty of youth in a woman's face not think removing wrinkles is half so wonderful as the telephone. Before Harriett Meta was no exception to the telephone was invented it appeared the general rule of women. Trouble ridiculous to think of talking from New

ment can act quickly. Yet, after all. it is very simple, and I wonder that some one did not discover the process long ago. My letters from patients anything, to grow deeper and deeper. a lady who says my treatment made tell the whole story. Here is one from see how anyone can doubt in the face of such testimony as this. 1 tried cold creams, facial massage, etc., myself, without results, and I can thoroughly sympathize with them who have tried to get rid of wrinkles, and I am truly glad that I feel I can now offer womankind a surer and shorter

> "I will give further particulars to all those who write me within the next ten days. I must exact a promise of secrecy from every one for my own protection before I give full information-you can use my treatment on yourself, or in your own family, but you must not tell what it is to out-

"I guarantee my treatment will in no way injure your skin. On the contrary it will give it a soft, velvety feeling, and greatly improve your complexion, as well as banish unsightly lines and wrinkles. It takes only a few minutes to use it.

"Address Harriett Meta, Suite 290B, Syracuse, N. Y. I will send everything in plain scaled envelope, so that our

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten ines only will be inserted free. All in excess of ten lines will be charged

life from her home in South Deerfield, as justice of the peace for one term.

Mass., Mar. 9, 1908, aged 79 years. Funeral services were conducted by and devoted the Rev. J. L. Dryden, former sec-She was a faithful mother, a true Spiritualist, and many retary of the C. S. S. A. years a subscriber to The Progressive Thinker. She was beloved by her children and many friends. She leaves five sons. Funeral services were pressively conducted by W. C. Whitney, of Springfield. E. L. FISHER.

Passed to spirit life, Mar. 18, Louise A., wife of D. B. Bedient, of Coronado, Cal. Though frail in body, she had rounded out seventy-five years of earthly life. She was both clairvoyant and clairaudient, and for many large circle of friends. services were held at the undertaking body was sent to Los Angeles for cre-W. C. HODGE.

Passed to spirit Mfe Mar. 13, 1908, William Heslip Canson, in his sixty-ninth year, at his home on Orcas he passed away suddenly. He was in live him. The funeral his garden the day before, and reducted by John W. Ring. tired in the evening, seemingly much improved, to awaken at 2:30 in the morning in great pain, to which he finally succumbed at 3:00 a. m.

Mr. Ganson was a staunch Spiritualand subscriber of The Progressive Thinker since its first publication. He leaves many friends who loved and | membered by many of the campers at life, which was an example for good, all with whom he came in contact. Mr. Hogan, a close friend of Mr. Ganson, delivered the funeral address which was beautiful and comforting to those left behind. Many beautiful floral designs bespoke the appreciation of friends. C. H. T.

Charles Stewart passed to the higher life at his home in Piqua, O. Mar. 16, 1908, at the ripe age of 88 years. He was the husband of the well known medium, Margaret Stew art. He was one of the most highly respected citizens of his city, a man of cheerful presence, sympathetic in nature and an unfaltering faith in Spiritualism, which made his transition to the world of souls beautiful in-deed. His soul through the long years of his earthly life had whispered into his carnal ear her high monitions and poured into his throbbing heart her revelations of celestial life, hence at last he was ready and anxious to obey the call to come up higher. He died with the full consciousness that he was passing away. He held the hand of his beloved wife, Margaret Stewart, and talked until the breath left the body. The floral tributes that were placed upon and around the casket by loving hands, were many and beautiful. The services were conduct-. WILL V. NICUM.

Joseph Marchant, of San Bernardino, Cal., was promoted to the spiritual sphere Mar. 21. For many years he had been a member of the San Bernardino Association of Spiritualat the rate of fifteen cents per line.

About 7 words constitute a line.] ists, acting at one time as president, and several times as secretary. For twenty-five years he had been a resi-Our dear mother, Marion C. (Er- dent of this city, was past commander skine) Fisher passed to the higher of the local G. A. R. post, and served

> Passed to the higher life, at the home of her daughter in Battle Creek, Mich., Mrs. Emily Blake, aged 81. Mrs. Blake has been a sufferer for quite a long time, and the change came as a pleasant release. She was for over 40 years an ardent Spiritualist, and looked forward to the change with joyful anticipation. Services conducted by Will J. Erwood.

Passed to the higher life at the home of her daughter in Vicksburg, years has been a firm and ardent Mich., Mrs. Sarah Hughes, a pioneer Spiritualist, and was beloved by a Spiritualist of that section. Mrs. Funeral Hughes has always been an active worker in reform movements. She parlors of Johnson & Connell, San suffered much in the latter part of Diego; and were conducted by the her life, and looked forward to the writer, assisted by Mrs. Mary P. Mor- change called death as a diploma rell.of Chula Vista, after which the which would grant her freedom from physical ills. Services conducted by Will J. Erwood.

Passed to spirit life Jan. 17, 1908, at San Diego, Cal., John M. Smith, a native of Scotland; born Nov. 27. Island, Washington. After a short 1827. He was for thirty years a Spir-illness, from which seemed to rally, itualist. A wife and six children suritualist. A wife and six children survive him. The funeral was con-

Passed to the higher life Mar. 12 1908, Mrs. Lizzie Millisack, aged 71 years, at the home of her daughter, Mrs. Addie M. Cockerill, in Ottumwa, Iowa: 'She was an avowed Spiritualist, and a noble woman, beloved by all who knew her. She will be re respected him for his simple purity of Mt. Pleasant 'Park, Clinton, Iowa. The transition service was held Mar. 14. conducted by Dr. Julian P. Johnson, of Iowa City, Iowa.

A. D. Newman passed to spirit life: from Worcester, Mass., Jan. 25, 1908, aged 92 years. He had an unfaltering faith in Spiritualism. His funeral service was held from his late home; his interment in Sterling, Mass.

J. L. N.

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And Destiny Fulfilled. By

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This department is under the man-HUDSON TUTTLE.

Address him at Berlin Heights, Ohio. NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced previty. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

A Spiritual Inquirer:-Q.-How is it possible to reconcile the conflictcommunications purporting to When spiritual come from spirits? teachers are so at variance, whom shall we believe? One teaches reincarnation, another holds it up to ridicule. One disbelieves in the existance of Christ, another believes he was a great medium, or even divine. One believes in evil spirits. Another finds all good. One is an atheist, another a deist, another resolves God to

A .- This subject has been brought constantly to the front, and been one of the chief arguments of opposers, and a stumbling block for believers. Yet this confliction is just what would be inferred would be the result, if communications were received from the spirit world, granting one of the first principles of the spiritual philosophy, that spirit life is a continuance of this, and the spirit retains its character, attainments, and knowledge without acquiring any marked superiority in any direction. The argument has weight, and the difficulty is a difficulty only to those who endow spirits with superhuman, and all-prescient knowledge. This is a remnant of the old belief in the power of spiritual be-

There are all grades of intelligence, morality, culture, and beliefs in the spirit world as there are in earth life. There are the most ignorant, superstitious; the most enlightened and endowed, in the spirit world. Is it possible there should be agreement? Why is not perfect agreement demanded among mankind! Why not offer the antagonism in teachings as evidence that the human race does not exist, or that the communications made one to another are valueless?

Go into any great library, say the engressional. Note the miles and miles of shelving, loaded with books, on every conceivable subject. Law, medicine, theology, religion, science, fiction, history, belles lettres; scores and hundreds of authors on the same If it were possible to read them all, and with blue pencil, cancel passages conflicting with other writers, when we had finished the tremendous task, how many pages do you think would have escaped the blue

ancellation? There would be only pages unmarked that were characteriess and ithout thought. There is not in all the literature of the world a passage making any statement but a contradiction may be found in some other book Even the Golden Rule is not ex-

More than half the books make no claim to be more than fiction. They are nurely of imagination, and when this is applied to affairs of practical life it is called by another name of one

Rider Haggard writes such books "She," and is read with delight for the tension created in the mind by his stupendous stretch of fancy Rider Haggard as a spirit might through a medium, write a complementary volume, putting our minds on greater tension. It would be all well some Spiritualist did not rise and claim the fancies, or, in plain words, the impossible lies, as, necessarily, true, because from spirits.

There are many books of this char acter, claiming to be of spiritual ori gin, and they may be so taken with-out harm, if at their real value. Because a novel is written by a spirit does not make it of Bible authority.

We have attempted to read books purporting to be written by spirit influence, verbose, meaningless, and full of statements only ignorance of the rudiments of science would have sanctioned. Perhaps the mediums were not good receiving instruments, and stammered in utterance. Perhaps the spirits were of that class who talk on any or all subjects, whether they know anything about them or notand the more fluent the less they

I have taken books from library shelves written by men, famous books, ponderous in size, discussing the dogmas of theology or the problems of metaphysics. I have read with a sort of dazed and subdued spirit, the ponderous sentences, replete with erudition and assertions bolstered up by assertions of preceding authors, and as I read I have wondered how a human mind could thus wander through fog-banks, until it came to believe the fog is substance and all there is in the

No spirit writing has been given, comparable in pretentious ignorance, to the tens of thousands of volumes preserved in the great libraries. Their value is not in what they contain, but as illustrations of a certain phase of mental growth.

It may be said that mathematics is indisputable, but there are millions and millions of people who would hesitate over a simple problem in arithmetic, and to whom geometry would be as an unknown tongue.

There are yet people who do not be lieve the world is round, or that it revolves around the sun. There are those who every now and then arise to "give to the world" a "NEW the ory of gravitation," or of the tides,

ignoring, or denying the received solutions of these phenomena. One has, with stupendous cheek, gone so far as denying that the world is round or even flat, with the surface inhabited. but PROVES BY MATHEMATICS(?) that it is a hollow sphere, inhabited only on the inner an concave surface! And yet more strange, he has followers in numbers!

The methods of treatment of disease vary with the schools of medicine. The homeopathic remedies are exactly the veverse of the allopathic; and a great diss who discards drugs. If one is sick and calls a council of doctors, one would prescribe sugar pills, another quinine, another dousing with water, another to lie still and let nature have her course.

Well, what are we to do! Conclude that there is no authority anywhere, and mankind an illusion? Or shall we trust our reason and once for all cast away the desire of weakness for an infallible guide and dependence? There is no other authority left us. Whatever comes; whatever claims from man, spirit, or God, is to be judged by its intrinsic value, and not by the claim it makes as to its source.

MEDICINE DIVINE. BISHOP DECLARES.

Samuel Fallows Draws Inference From the Fact of St. Luke Being a Physician, Talks of Mind Healing. -Says Christian Science Is Burdened Down With Much Philosophic Rubbish.

That the medical profession has divine sanction and that the Christian olergy were pioneers in the science of medicine was proclaimed by Bishop Samuel Fallows in a talk at the Y. M. C. A. auditorium on "Christianity and Health."

In proof of his assertion Bishop Fallows stated that St. Luke was a physician and that the first hospitals in the world were established by the Christians in Rome to care for their brethren who were tortured physically for their faith. ffl ffl

The speaker explained his system of "faith healing," and declared there is no case of "functional disorders of the nervous system" that cannot be cured by "religious therapeutics.

"The medical profession is one of the grandest in the world," said Bishop Fallows. "St. Luke was a phycian and this proves that God placed his divine approval on the medical The gospel according to profession. St. Luke has the touch of the physi cian in it. How incomplete would have been the apostolic band withou this grand physician.!

Differs From Christian Science.

"We are differentiated from Christian Science, so-called. Instead of proclaiming a half truth, we proclaim the whole truth of Jesus Christ. We have bodies and we can't deny it, no matter how much philosophic rubbish

The early Christians always took medical care of their bodies.

"Why, the first hospitals in the world were started by the Christians in Rome to heal the bodies of those who suffered torture for their faith. At first the Christian clergy performed both the functions of the medical and spiritual physicians. came the interdict separating these functions on account of the great amount of time required by the clergy in the healing of the physically Bick.

Room fofr Medical Science.

"With the coming of modern times has come a great increase in functional disorders of the nervous system. About 75 per cent of all diseases are purely mental or psychic and it is these cases with which we are conphysical ailments have been solved by medical science.

"Christian Science has discovered the law of persuasion and suggestion, a truth which always existed. This cult also discovered the truth that a majority of ills are mental. That is The philosophic rubbish with which they surround these simple

truths is absolutely worthless,

The present movement is simply revival among the clergy of the Christian application of these laws and truths. But you must have faith. Sin is the breaking of the laws of God. If you want to healed, get into harmony with the divine laws of body, mind and soul."

PHOTOGRAPHS

Of the Invisible Things To Be Taken By Scientists.

London, Eng.-Frederick Hoven-Institution and a member of many learned societies, is preparing four ity of fraud. lectures, entitled "A Study of the The first Principles of Nature." in which he tedious and something of a flasco-divulges some startling scientific discoveries, the truth of which he is pre- by the presence of a very obnoxious pared to prove by experiment.

electricity, heat and ether are one and everyone. Finally, the circle was the same fluid and if illuminated broken up, nothing having transcan be made visible to the naked eye. pired,—and he left in dudgeon. that he can take moving pictures of and the singing begun again. While the invisible.

His theory is that every human being exhales ether or electricity at medium feared exposure, still, in justhe finger tips, and that moving pic- tic to the medium, it must be admitted tures may be taken of this process.

A square glass box is filled with fore, to be drawn from this fact. cigarette smoke, mixed with ordinary The experimenter thrusts a finair.

may immediately be seen issuing from the finger tips and of this photographs but, as I have shown, there would may be taken. The electricity issues have been no difficulty in smuggling Alas! I am airaid it was impossible. from minute holes on the top of the minute finger ridges which are used were two or three small girls, a grownfor making impressions in the police up woman, and two or three men who system of identification.

electricity, proved beyond dispute by electricity, proved beyond dispute by the galvanometer.—Cincinnati En- of the curtains all the time. These spirits could all have been produced

Investigation of Mediums. (Continued from page 8.)

dium (as I subsequently learned)

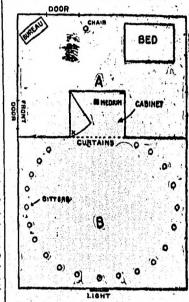
had been exposed in the past, I think we shall be quite justified in asserting that fraud is the true and sufficient explanation of this supposed case of pirit slate-writing. Sec. II.—Materializing Scances,

It is difficult to obtain a place in a materializing circle at Lily Dale, as strangers are more or less distrusted, and I had to obtain a practical recommendation from an old sitter before I was allowed to attend any of the materializing seauces held by the out of place and incorrect. three materializing mediums on the The materializations seem three materializing mediums on the grounds. I did manage to obtain to be easily explained by the well-Lily Dale-Joseph Jonson, Mrs. Moss, of Chicago, and C. Nichols. I give these in the order indicated.

Seance With Joseph Jonson-for Materialization.

Aug. 5, 1907. The seance began soon after 8 p. n.,—about twenty persons being pres ent. Before the seance began, a brief examination of the cabinet and adjoining room was made. A plan follows, which will make the subsequent account clearer.

The four doors leading into room were locked, and the keys placed in the pocket of one of the members of the circle. They were not bolted or fastened in any other way what-



ever, and the keyholes were not sealed. Even if they had been, the doors would have been opened from doors would have been opened from the outside, by means of duplicate keys, and so the sealing would have been useless. No examination of the rooms into which these various doors and it is quite useless to look for them led was allowed. It will be noted may be frought forward in denial of the fact.

"I can disprove every statement made that the bible speaks against medical treatment of our bodily ills.
The early Christians always took med
"The cephpet was construct."

The cephpet was construct.

The cephpet was construct.

The cephpet was construct. curtains. The cabinet was construct- was made, either of the medium or ed of a light wooden framework, to which was tacked black material The tack-heads were on the outside of the cabinet. One of the three walls of the cabinet hinged inward, and was fastened with a padlock at X. key was retained and the keyhole sealed. Most of the sitters protested gainst the necessity of any examination at all! For my own part, I considered the "conditions" were so exceedingly bad, -so ridiculous, in fact, and suggestive of fraud,—as to be ut-terly worthless for all evidential pur-Even were any forms or results obtained nothing would be proved,-since the most simple fraud would be quite possible. All that any "spirit" would have to do would be to enter room A, by one of the three cerned. The care and cure of purely doors leading to the adjoining rooms; creep up to the cabinet; pry out four or five of the tacks (tacking the black cloth onto the frame-work) lift one corner, and enter the cabinet. light was regulated from the cabinet. At the conclusion of the seance, the cloth would be drawn taut, at the corner that had been released by withdrawing the tacks, the tacks would be pressed home again, and an exit made into one of the adjoining rooms.

One fact clearly indicated that such method was pursued. It is this. Shortly after the singing began, the curtains dividing the cabinet from the room B swayed inward to a considerable extent,-remaining in that position for some seconds. This could only have resulted from a draught of air; and a draught of air could have been caused only by the opening of some door-since every door and window in both rooms was closed and locked. Indeed, this draught was so noticeable that one of the sitters remarked upon it-though, she connect-Vice President of the London ed it with nothing fraudulent. To my mind it clearly indicated the possibil-

The first part of the seance was man in the circle, whose remarks and Mr. Hovenden declares first that insinuations were objectionable to His second startling statement is The circle was then re-formed I personally believe that nothing hapnened while he was there because the that, if the manifestations were gen-This last assertion, Prof. Hovenden uine, this man's presence would probclaims to have prove in the following ably have acted in a similar manner. No conclusion for or against, is, there-

Soon after the circle was reformed. "spirits" began to issue from the cabthrough a hole in the bottom of inet-or at least to appear at the this glass box, and turns on a powerful opening of the curtains. These forms arc lamp. The ether or electricity were certainly not lay figures, and were certainly not the medium,appeared. Most of these were more Prof. Hovenden adds that the fluid or less recognized by the sitters by a small girl, a grown-up woman, and the medium himself. I can only

falling down upon her shoulders. She debted to the medium wery much for did not speak, but toughed me with that speech, as we shall presently see. an unmistakable human hand, warm risk any exposure, I may say that my sister died years before I was manager of two or three points he had forgotten to mention in his openborn, soon after her birth. I never knew her, except as a name. Were ing speech. It is impossible to convey my conviction to others; I can only state it. It was to receive she now living, she would be nearly forty years of age. The spirit reprefurther confirmation later, however. senting her was, therefore, somewhat

The usual forms now issued from, and stood at, the cabinet; one skipped about the room, wearing, a belt of phosphorescent stars. But the magrounds. I did manage to obtain to be easily explained by the such introductions in every case, how-known methods of conjurers, and this jority of the forms merely appeared ever, and give herewith the results for several reasons: (1) that no test between the curtains, indicated certain persons to whom they desired to materializing mediums that were at form that came to me, as a sister, was talk, and carried on a whispered conabsolutely unlike any possible sister versation with such persons, when of mine—either on the theory that she they stepped up to the cabinet. The appeared to me as she passed out, or forms were all clothed alike-in a as she now is; (3) that the light was long, white robe, and were very inso low that nothing was possible in distinct. No test information what-the way of identification; (4) that ever was given, except such as had alseveral incidents strongly suggested ready been supplied by the sitters, or trickery—the most prominent being had been given through other mater-the swaying of the curtains, abov lalizing mediums. Thus, as soon as a gentleman in the circle stated that a ferred to; the fact that a faint bail of light was once visible in room A, son of his—a young man—had been when the curtains were parted, while killed some months previously in an there should have been no light, if all accident, -that young man appeared doors and windows had remained and referred to the accident, etc. No closed; the fact that, in several of the other information of any sort was visible dematerializations, I distinctly given-nothing was volunteered. saw the process—saw the figure bend

Besides the juvenile spirits that lown! gradually, then lie flat, and appeared from time to time, there also materialized the forms of some men finally pull the head under a piece of black cloth with a jerk; that, in visi- and women. These did not advance ble materializations, I also saw the into the room, but remained at the process—saw the form gradually opening of the curtains. These forms stand more and more erect, until its were, without exception, the medium full height had been attained; the herself (wearing a long, white robe tact that a trumpet was accidentally and disguised), or wearing a mask kicked over by a spirit, when in the cabinet, this being followed by a know this? For the reason that every smothered ejaculation; the fact that one of the spirits-both male and fe this medium has been previously ex- male-spoke the same bad English as posed, as I afterwards ascertained; — did the medium; because they one for all these and other reasons that it and all left out their H's, where they would take too long to detail here, I were wanted, and put them in where came to the conclusion that fraud they were not wanted, just as the unalone would account for all the manifestations observed in the presence of did; and because the spirits, one and all gave a little snorting gasp at the end of each sentence, when they got out of breath—just as the medium Seance With Mrs. Moss, for Materialdid. She is an exceedingly fat woman, and gets out of breath easily. I

bright black eyes, and a fringe of

false hair over her forehead. Her

doll-like appearance was very mani-

fest. After she de-materialized. I was

on the point of walking back to my

and my mother announced herself

aside, and I put my face close to the

opening, since it was so dark I could

see nothing. And there, in the dim

twilight of that seance room I beheld

one of the most ghastly, most truly

terrifying faces I have ever seen. It

was white and drawn, and almost

shiny in its glossy, ashen hue. The

eves were wide open and staring-

cled in white; and altogether the face

ever beheld, and it would have required a great deal of fortitude, for

the moment, to look steadfastly at

that terrifying face,-in that still,

was spurred by curlosity and excite-

ment, and prompted yet further by

the spirit form, who grasped my wrist,

through the curtain, and drew me vet

mother had not died from consump-

tion, and that the present face in no

wise resembled hers and my feeling of

was there at the time, I confess. I

gradually withdrawn into the shadow

of the cabinet, and the curtains pulled

over it. I am certain that, had I been

in an excited and unbalanced frame of

mind at that instant, I should have

away as I looked at it.

to the same effect

sworn that the face actually melted

mental balance was by that time regained, and I could analyze what was

before me. I can quite easily see

eyes, after my own experience. The

While most of the sitters were con-

hed, but neither of the women were.

Others could not recognize their de

parted, while many of the supposed

'recognitions" were absurd. The fig-

ure might have been anybody or any-

thing, and I had one of the best seats

in the room for observing all that went on.

ater on, made plain to me the real

reason for this request. "Starlight"

-she of the phosphorescent belt-

was prancing about the room, and someone remarked that she never

tripped over anyone's feet. She im-

mediately replied: "No, if you all

kept your feet flat as you were told

to, I never would." So that was the

reason for keeping the feet flat on the

floor; in order to prevent "Starlight"

from tripping over them, and falling

to the floor with an audible and ma-

manager stood very close to me when

my friends and relatives materialized

was a new-comer, and this was evi

dently to frustrate any attempt on my

lons, however, having given my word

part to "grab." I had no such inten-

Another thing I noticed was, the

lerial thud!

that I would not.

-until I was nearly in the cab-

The head and face were encir-

"who had died from con-

The curtains were pulled

wait. I re-

chair, but was told to

present,

sumption."

There were about twenty persons present at this seance beside myself listened carefully, and in every single instance I could detect and trace this all of them thorough believers, many similarity. My sister "Eva" materialized for of them having been present at the me. I suggested "Eva" and she "came." I never hed seance the evening before. This medium had just arrived, and there had so she was a little out of place. Howbeen a great rush to obtain seats at her seances. Only by, a lucky chance ever, she "came" as a little girl about did I get in when I did. I append ten years old, with a hooked nose,

room, in order to make my subsequent remarks clearer. A brief examination of the cabinet

herewith a diagram of the seance

ization.

Aug. 6, 1907.

this medium.

man. n. DOOR and 100 MAMAGER & C O A- SEANCE ROOM C-CONFEDERATE O- MY POSITION

the manager, nor were we asked to examine them. I considered the conditions were such as to render trick ery quite possible, therefore,—though of course not proved because of its possibility. Proof would have come later, if it came at all. It will be observed that one door practically touches the curtains of the cabinetmost suspicious fact. But of that mmediately.

Medium and manager both stood close to this door, by the cabinet, preparatory to extinguishing the lamp. This was suddenly blown out, and then came a hunt for a table upon which to stand it! None was to be found! The medium and her manager fussed in and out of the door sev eral times, completely darkening and blocking the curtains. I am convinced that a young girl slipped through this door and into the cabinet the moment the lamp was blown out,-when the medium and the manager were standin the doorway, and when the eyes of the sitters were not in a condition to see anything in the intense darkness, following immediately upon the extinguishing of this lamp. Even were have been quite possible for one or two confederates to have entered the cabinet in this manner, at that time. The actions of the medium and her manager were certainly flurried and get better results. A chance remark, anxious, at that momentul more so

The medium finally entered the cabinet, and after a high speech was made by the manager, calling attention to this door, and adowing that it could only be opened with great difficulty, and with considerable noise. This was true, as the door "stuck." Any person in the circle was invited to come up and try to ppep, that door silently. I tried—it was impossible "locking the stable door after the horse was stolen." Willy was that door not shut before the Jamp was ex-

tinguished?
The medium entered a brief pro-Prof. Hovenden and that the first is seen issuing from the finger tips is though the light was exceedingly bad, test, from within the cabinet; calling and the "spirits" kept to the shadow attention to the fact that it was "himtest, from within the cabinet; calling possible" to build a "cabinet that wasn't near some door or window, and she thought it a shame that "a hon-"Continuity of Life a Cosmic speak of the form that came to me, wishing to deceive 'er sliters—after One was that the little girl, who The work of a strong, logical thinker, slater. She came as a pretty girl of ish Lion was aroused, and displayed very same little girl, who on a deeply important subject. Price, about swenteen, with long, dark haft, himself in her language! We are in-

the evening before. Her speech, her that speech, as we shall presently see. language, her mannerisms, were all the same; and I have no doubt what period of waiting and alonging was ever that both mediums hired the an unmistakable human hand, warm and life-like. I could see der face only very indistinctly, but shough to know that it was that of p girl. I was not allowed to touch the form, but the manager held both my hands while I talked to it—I precaution, I may add, that was taken in every case. Evidently the medium fid not care to medium's business, and reminded the rederate would; therefore, "spook" endured—a woman sitting next the same little girl—who went from one happenings of this seance, which door at C taking an active part in all circle to the other. And what makes federate would; therefore, "spook" for both mediums. As I have dis-cussed this question at considerable It will be rememberd that the door,

the light was extinguished—and after

the confederate was safely in the cabinet. If that confederate were to espurpose. Just so soon as the eyes becape, therefore, if would be necessary to open the door again before face, however, the light would be the light was turned up, for other- shut off instantly, and the form would determined to watch for this. It may it took several seconds to identify be imagined, then I was considerably any person, in that dim light; and, surprised when, at the conclusion of before that time had elapsed, the light the seance, the lamp was lighted with—was invariably shut off and the figure out this door having been opened, retreated into the cabinet. So far as For a moment, I thought I must have I remember no one positive identifibeen wrong; but the doors of the cation was made. seance room were thrown open at that moment, and the people began to pay the cabinet so-called Indians, Hindus, their money and file out. I walked etc., who were supposedly "guides" over to the cabinet, to again look inside, and possibly throw some further light on the mystery, but was confronted by the woman who had led in the singing, and taken so active a part in the operations throughout— who sat next the door (at C) and who was, I am convinced, a confederate. No; I could not see the medium; she was exhausted;" that was what was told; and I was not permitted to enter, look into, or even approach the cabinet. But I got near enough to hear smothered whisperings in-The spirits were evidently inside the cabinet, talking with the medium! No one had even thought of examining the cabinet after the seance was over, and it was consequently unnecessary for the little girl. ho had produced the manifestations (or her share of them) to escape at all-thus accounting for the puzzling fact that the door had remained closed, as before stated. This capped the climax, and furnished the final proof that the manifestations observed by me, and obtained through this medium, were of the usual kind throughout; and there is not the least shred of evidence for anything spiritistic or even supernormal in the whole performance, from beginning to end.

In order to test my hypothesis further, I asked a lady who was about to attend one of Mrs. Moss' seances to note particularly whether the lamp was extinguished before the door, leading from the seance room to the kitchen, was closed, or not. She reported next day that such was the case. An "accident" of this kind does not happen every night; but sugturned to the curtains of the cabinet, gests, in short, that this is a dodge resorted to at every seance, in order to introduce a confederate into the seance room.

In a letter, received from this same lady, some days after I left Lily Dale, was contained the following informa-

tion: . . Dr. -- (I don't remember his name) went to the Moss cidentally turned on, and a young girl seance and seized the medium masquerading as a child. Oh! The shame money, and put out of the house." I think this will complete this mewas one of the most appalling I have dium's record, so far as we need con- The light was lowered by closing the cern ourselves with it. It shows, also, that the Spiritualists, at campmeetings of this character, do not want inet, exactly corresponding to one the truth; but will continue to pat- that would be produced by accidentquiet room, in response to the spirit's onize mediums that have been exposed time and time again, rather tance between our faces was not more than admit that they have been humthan six inches; and after the first shock, I regarded the face intently. I

Seance With C. Nichols, for Materialization.

About twelve persons, besides my self, attended this seance,-the meinet itself. I remembered that my dium preferring fewer sitters than most of the others. In speaking to several of the ladies and gentlemen long, brown hair. The face on the veranda before the seance beterror lasted but an instant; but it gan, they told me that the medium had been in their home for several regarded the face intently, and it was days, holding seances, during which period they had satisfied themselves of his honesty. The forms were less distinct, it was said, -and for that I thought, more probably reason, honest. Soon after this we went into the house, and we were arranged somewhat as follows. I subjoin a diagram of the seance room The two persons sitting at A and B.

respectively, can be treated as confederates. At B was a man who exhow it is that persons can swear to the melting away of a face before their plained much, expounding the difficulties of spirit communication, etc.; and appearances clearly indicated that, at A was seated a woman who led in and it was only my alertness to the the singing, and who knew much possibility of decention, in this direcabout the medium and his work. She stood up a great many times, and it tion, which prevented my testifying rinced of the identity of the spirits, My own position was at C. all were not equally satisfied. Thus. It will be observed that there was a all were not equally two sisters went to the cabinet, while "their mother" madoor close to the cabinet curtains, and this was opened just before the seterialized. Both the men were satis-

ance began "in order to give the sitters some air," and remained open throughout the seance.

It would have been the easiest thing n the world, therefore, for a confederate to creep into the cabinet from the adjoining room—especially when the lady at A stood up, thus effectually blocking all view of this part of This is an invaluable work on the room. The adjoining room was subject of Spiritualism. Price \$: not searched, and the doors were not !. sealed; not even locked. The medium was not searched, nor was the cabinet examined—either before or after the seance. A trap-door was, therefore, quite possible; though I do not think it was used. The supposition receives some support from the fact that the carpet had been removed from the I noticed one or two interesting floor of the room, leaving the bare boards exposed to view. We were shown the interior of the cabinet, be fore the seame began, by the medium, who made a brief speech. The light was regulated from the cabinet by

means of a string, passing from the one to the other. The light was lowered, and the seance began I need not repeat, in detail, the

two previously described. that these materializing mediums held forms issued from the cabinet, completely clothed in white, and having their heads and forms well covered with veiling-a sort of light was exceedingly bad throughout, even the Spiritualists complaining of length elsewhere, however, I shall not it. It was next to impossible to distinguish anything. At the moment when the spirit was identified, the when. lose to the cabinet, was closed after light would be slightly raised, and the face turned towards the sitter who had advanced to the cabinet for that gan to appreciate the detail of the face, however, the light would be wise escape would be impossible to I bretreat into the cabinet. I found that At various times, there issued from

recognized by them because of their size, and because of the fact that their names were whispered. No spirit spoke above a whisper, except "cabinet control." who "nasted the forms together," and who talked in a childish voice, obviously forced and disguised. No test information was given, except in one case. An old gentleman-a constant attendant at seances-said to his daughter, who materialized, "touch me where you said you would, this morning,—remember?" At the same time he advanced his head. The spirit touched him lightly on the top of the head. He claimed this as an excellent test. Anyone would have guessed the spot. however, from the manner in which he advanced his head towards the medium; and in any case we have only to suppose a collusion between the trumpet medium and the materializing medium in order to account for the fact. I have discussed this matter of collusion elsewhere.

A rather amusing incident occurred, during the seance. One of the spirits caught her drapery points of one of the ladies' hats. Did. the piece of drapery dematerialize? No indeed! The poor spirit had to wait ignominiously, outside the cabinet in the middle of the floor, while the drapery was unhooked! Another incident was this. Towards the close of the seance the medium walked out into the room, several times, "in a trance"-a form appearing at the opening of the cabinet curtains, at the same time. Evidently some con-federate was employed. When the federate was employed. medium returned to the cabinet, a head was thrust from the opening, be-tween the curtains, and the light was turned up. "The medium," exclaimed some one. "If it is, he's grown whiskers." remarked some (Which shows that Spiritualists do not lack a sense of humor, at times.) But the solution at once suggested itself: the medium had been "transfigured!"

On one occasion, the light was acwas distinctly seen, standing outside querading as a child. Oh! The shame the cabinet. She did not melt, as a cof it. He was promptly given back his result of the sudden and unexpected illumination, however, but opened the curtains, and darted into the cabinet. shutter with a bang. On another occasion a sound issued from the cabally knocking one's plastered wall.

Only one figure "came" for meny mother. The form did not speak, but advanced into the room. I advanced, and, in response to my question whether it was she. bowed. At that instant, the light was turned on quite full for an instant, and I clearly saw that the form before me was being represented by a young girl, about sixteen years of age, with turned half away from me, and shielded by the drapery. saw the face for that instant, however, and the fraud stood confessedfor me. Soon after this, the seance

ended. By subsequent inquiry, I have ascertained that this medium has been exposed before, on these very grounds. He was unable to return for three years. On that occasion it was proved hat he and another medium were in the habit of meeting at a certain spot in the woods and exchanging information about sitters. They were caught in the act of thus exchanging their information by the Spiritualists present at the time, and were forced to leave the grounds. Taken in connection with the facts brought forward was upon her arm that many of the not stretch our imaginations very far in the above report, I think we need materialized spirits walked into the in conceiving that fraud alone is the adequate explanation of all the phenomena witnessed at the seance described above.

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SCIENCE HAS PROVED A SOUL!

The Two Memories.

as in the phenomenal or mortal world, but by ideas which phenomena express or represent, and as ideas are not subject to any of the limitations of time, space or sense, the end or final purpose of our thoughts or acts are all that leave a permanent impression; just as the story or the thought is all that is left on the reader's mild by the printed page. In the words of Swedenborg, Actions have their quality from the thoughts, as thoughts have their quality from the ends proposed.'

"Fourth. That in proportion as man puts off things corporeal, as he is emancipated from his material, sensual, worldly thrall, he is awakened to a perception of the intelligence and vision stored up in his interior memory.

"There is nothing in our sacred writings, nor, I believe in any man's experience, which can be said to conflict with, or render improbable, either of these propositions. Be that as it may, from what we may fairly claim to know from our own experience and observation of the phenomena of sleep, and from what we are bound to infer from the teachings of the sacred writings of all sects and nations of most considerable acceptance throughout the world, and especially from the Christian Bible, it seems impossible to resist the conclusion that the final purposes of our creation and existence, of our esse and our existence, are not only as operative during our sleeping as during our waking hours, and that a work is being wrought in us, a process is going on in us, during those hours, which is not and cannot be wrought so effectually, if at all, at any other time; that we are spiritually growing, developing, ripening more continuously, while thus shielded from distracting influences of the phenomenal world, than during the hours in which we are absorbed by them; that, in the language of the pagan philosopher, Iamblicus, 'The night-time of the body is the day-time of the soul."

Some other authors agree, in the main, with the ideas expressed

The author next goes on to show why we are not permitted to be conscious of the experiences of our soul in sleep:

"If by the immutable laws of our being the hours consecrated to sleep are, as I have attempted to show, of such vital importance to our spiritual development, the ordering of our life, so far as it may affect our sleep, assumes a corresponding importance. No argument is peeded to prove that we should make our study to avoid as far as tossible everything calculated to interfere in the slightest degree with is completeness. All such disturbances may be presumed to come from our phenomenal life, and so far, at any rate, as they do, they impair the completeness of our isolation from the world and its works, and violate the sacred mysteries to which it is the presumptive purpose of sleep to admit the soul our real self-for the reception of nsuch spiritual instruction as we may be qualified to assimilate, without bringing away with us any knowledge that can interfere with the freedom of our will or with our personal responsibility for what we may do in our waking hours; because what goes on within us in our sleep is as sacred a mystery as any of the mysteries of our eternal sleep (spirit life); nor is it difficult to divine a sufficient purpose for that mystery. If we were as conscious of our sleeping as of our waking life, and of our external memory, as Swedenborg calls it, could bring away our experiences while in that state, could reveal to us the treasures of our interior memory, it would interfere with our freedom in precisely the same way and degree as if we could foresee the influence of our acts and plans of yesterday upon the future stages of our existence. Such knowledge would be fatal to our spiritual growth and to the freedom of our will, through which only rightcousness thrives; it would give place to a blind, senseless fatalism.

"We may speculate about the purposes of Providence as revealed in the sequence of the events of our daily life, but we know nothing, and think little, if anything, of them when they occur. It is only long after their occurrence that we begin to realize how much more profoundly they affected the tenor of our lives than we had suspected they would; from what perils we had been protected by what we regarded as grievous disappointments; from what temptations, which we could never have resisted if we had been shielded by our ignorance, by our weakness, by discouragements, by poverty, by sickness, etc. If God in his providence makes us so blind to the consequences of what we do in our, waking hours, the wisdom of which experience ultimately compels as not only to admit but to be thankful for, there is no reason to question the divine wisdom in concealing from us what it is trying to do for us in our sleep when the god of this world is disarmed and powerless."

To my mind the statements and reasons which I have given to you upon this subject are sufficient to prove that human beings have two memories, a mortal and a spiritual memory. Conceding this to be true. I think we may thereby explain several theories that have been

advanced in regard to certain mental or mnemonical phenomena. There is abundant proof extant that our spirit and spiritual body, during profound sleep of the mortal body, are free, to some extent, to travel about the spirit world. This fact is sufficient to explain the assertions or claims of reincarnationists that they sometimes find a place they think they lived in or visited in a former life. If these visits were made during sleep the mortal memory might not be awaked until something occurred to arouse it later on.

It will also explain or simplify the theory of the subjective and objective minds advanced by T. J. Hudson. So far as I have been able to learn, each human being has only one mind and one spirit, but both capable of expansion or growth; but as we have two bodies, a mortal body and a spiritual body, therefore when the mortal body is in a sound sleep the spirit or soul and spiritual body can, and do sometimes leave the mortal body, temporarily, and visit other localities, and are occupied with other things. Pure spirit never sleeps.

This idea is no more strange or unlikely than the common occurrence with many persons of doing two things at the same time. One may be reading aloud and at the same time be thinking of something entirely different from the subject of the reading. The body is read-

ing but the mind or spirit is doing or thinking of something else. . The body does many things, automatically as we say, that the mind or spirit is not thinking about, but yet the spirit or soul is the dominant or controlling force, the mortal body being the machine for the spirit's use during mortal life.

Dual memory will largely explain the discrepancies that sometimes occur in messages from spirits; for, no doubt when they come in a more or less imperfect rapport with mortals through mediums, there occurs, probably, a clashing, so to speak, of these two memories, thereby causing an imperfect deliverance of their messages or thoughts to mortals:

The explanation given by the spirit first quoted about the vibrations of spirit life being too rapid for the mortal sense to take cogvizance of, is the most reasonable of all.

The foregoing idea, or fact, is illustrated by the phenomena of night and day. In day time the immense stellar universe is concealed by the

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light of the physical sun. But when the sun is hidden at night time, then the wondrous starry universer is seen invalleits beauty and grandeur. So, in the awakened mortal experience, the spifit life is concealed by earthly occupations and thoughts, but during tranquil sleep, when earthly affairs are in abeyance, the spirit life and universe is realized and seen in all its truthfulness and glory by the soul or spirit.

While it may not be pertinent to this subject, I quote another paragraph from the letter first mentioned:

"Beloved, each day is a day of harmony and peace for many souls, and alas, a day of sorrow and pain for countless lives. But for the knowledge and prescient intuition of progressive beings in heaven, that through tribulation and anguish may the richest of life's experiences be gained and the keenest of appreciation of good be attained, we should tremble and weep over human afflictions.

'Eternal good reigns, my beloved. Out of the darkness and chaos of finite, folly and ignorance shall grow the new order of Fraternity that shall make all humans one. In his likeness shall the desire in humanity grow, fashioned by the arm of discipline into that supernal image, the likeness of the ETERNAL GOOD."

In conclusion I will quote again the saying of the pagan philosopher: "The night-time of the body is the day-time of the soul." ALFRED ANDREWS.

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Corona, Cal

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I'm weary, so weary of tolling, Yet why, pray tell, should I be? Are burdens like serpents a-coiling Or gates, for my going free? The morning is bursting with glory Great arms of love reach out; All nature is telling the story

Of doing,-let's join the glad shout love the fruitage of duty. Deep sorrows oft lift me up; Life's discipline teaches but beauty If trusting we drink its cup; For success will follow the effort, As evening does the day,-

The solace, the peace, are, the comfort. No pow'r can e'er take away.

Then after the day's earnest tolling The even-tide's hallowed rest,-So gently around us is colling, The fact, we have done our best; In this new strength possessing my

soul. I look and behold, new fields,-The morning and glory—aye the goal!

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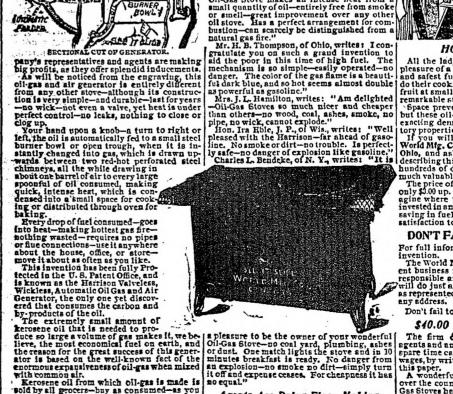


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